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# THE PASTOR'S JOURNAL



Volume XI



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1939



DR. JOHN S. BURNETT (left)

who has, after fifty years of home mission service, become Superintendent Emeritus of mountain work, tries his hand at a game of checkers.

THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION  
OF THE  
METHODIST EPISCOPAL CHURCH

1701 ARCH ST., PHILADELPHIA, PA.



## CONTENTS

Weekday .....	2
Boys and Girls (Editorial) .....	3
Worship and Creative Living, by Dorr F. Diefendorf .....	4
Rural America's Churches, by C. M. McConnell .....	6
Home-Made, by Earle N. Carlson .....	6
Why? .....	7
II. Our National Christian Heritage, by E. D. Kohlstedt .....	8
Another Point, by A Minister .....	9
The Church, by Arthur Cushman McGiffert .....	9
We Remodeled, by H. Harold Duling .....	10
What the Minister Can Do, by Earl Danford Bond, M.D. ....	11
Ground Hog Supper .....	11
From The Annual Board Meeting .....	12
Home Mission Appeal .....	13
The Pew .....	13
1868 (Reproduced) .....	13
Town and Country Church Score Card .....	14
A Son of Methodism, by Dorothy Black Hamill .....	15
Books Received for Review .....	15
Why? How? What? by Christian F. Reisner .....	16
The Unified Service, by Parris C. Greenly .....	17
Library Service .....	18
Purposeful Visitation, by W. Lemuel Clegg .....	19
Tithing, by Sidney H. Davies .....	19
Sixty-Two Church Schools, by Charles L. Swann .....	20
Let Us Pause, by Raymond H. Huse .....	21
Serving Seamen, by Ragnar Kjeldahl .....	21
Clinical Training .....	22
I Am Convinced That— by Lester R. Minion .....	22
Devotional, by P. Wesley Bare .....	22
In Public Schools .....	23
Finance and Spirituality .....	23

## Weekday

**A**MONG the means of extending the educational outreach of the Protestant churches today, weekday religious education bids for serious consideration. Experimented with for over a quarter of a century, it has shown its effectiveness, its permanency, and its possibilities. It may not represent the final solution to our problem, but it surely points the way. It consists in the effort of the churches to place religion, not in the public schools, but in the everyday educational experience of children. It brings the church and the state into positive cooperative relationship in the interest of the more complete training of our citizenry. It seeks to overcome the false implications of the present arrangement which inevitably impresses growing life with the idea that religion is a "side issue" in life, an elective, something apart from his workaday world.

When church and state join in weekday religious education, they say to the child in effect that society believes there is a fourth "R" in education—Religion—and that it is important enough to have a place in the regular education of American children.

Weekday religious education calls for the release or dismissal of those children from the public school whose parents request it, at stated times, to receive training in religion at the hands of the church. It is entirely in accord with our American principle of the separation of church and state. It forces religious training upon no one. It does not use state funds for sectarian purposes. It does not ask the state to recognize one religion above another. The privilege of the release of children must be accorded all religions alike.

In most communities where weekday religious education has been inaugurated, the Protestant churches cooperate fully. In some instances Jews and Catholics have likewise availed themselves of this new opportunity. One wonders, if this custom becomes universal, if the Roman Catholic Church might find it unnecessary to continue her parochial school system.

For twenty-five years Protestantism has stood face to face with this singular opportunity. What has been her reaction? Mostly indifference! Sporadic effort! Ministerial unconcern! Meager financial support! Parental lethargy! And the opportunity is about "to go by the board."

The next few years will determine whether American education will be "shot through and through" with the religious note, a spiritual emphasis, and be supplemented with an adequate training in all that the churches stand for. The matter should be made the continuous concern of ministerial meetings, of church conventions, of parent gatherings, of national denominational and interdenominational board action. Only thus will there occur the education, the agitation, and the action that will result in weekday classes in religion in every city and village in our country.

There is no sure guarantee that religion will save present-day society. But if we honestly believe that religion is the hope of the world, then we must see to it that youth is given a full opportunity to understand it, to become acquainted with its resources for living.

Frank M. McKibben.

## Boys and Girls

(Continued from Page 3)

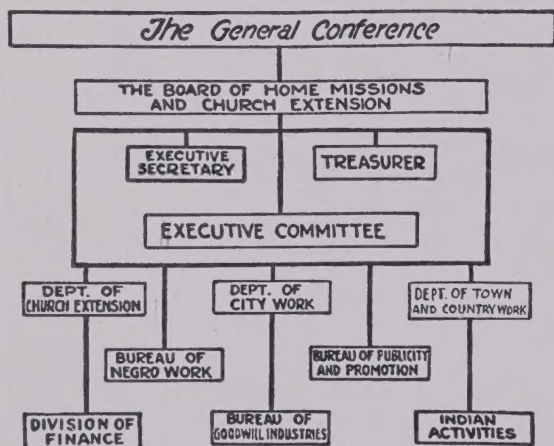
the Methodist Sunday schools of the county have shown an actual gain of 7.5 per cent during a period when adjoining counties have lost as high as 16.2 per cent of their Sunday-school enrollment and the church at large almost as large a percentage.

The Protestant Episcopal Church has employed special workers to conduct correspondence courses and to promote family programs of religious training in neglected areas.

Dr. J. Campbell White, a pastor in one of the neediest sections of New York City, has demonstrated that large numbers of children from the streets of our great cities can be enlisted in a definite program of religious training through classes and clubs.

The amazing adaptability of the daily vacation school program for serving neglected groups has been thoroughly demonstrated in all parts of the country.

The church has a contribution to make which no other agency working with American youth can make. The way is open. We believe that the church is making up its mind to walk in it.



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# THE PASTOR'S JOURNAL

## *A Magazine of Church Administration*

VOLUME XI

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## Boys and Girls

**M**ORE than 800 boys and girls share each week in a graded religious training program provided by the St. John's Lutheran Church of Allentown, Pennsylvania. The enrollment figures for these week-day classes in religious training are said to be larger than the entire enrollment of the public school across the street. The work is carried on in a new building, built for the purpose. Forty-six teachers are enlisted.

A few years ago this was a rather stereotyped organization content to serve a small congregation and to minister to a Sunday-school group of about 75. There has been no great influx of people to Allentown. There are no more boys and girls in the population now that the Sunday-school attendance approximates 600 than there were when it was but a fraction of that amount. But a pastor and a loyal congregation have caught a new vision of need, opportunity, and responsibility.

In Chattanooga a similar vision led to the regular enrollment of some 15,000 public school students in Bible classes and the employment of nearly a dozen full-time teachers of religion for public school groups.

If religious training for the boys and girls of America is to be made generally available, there must be a new approach to supplement traditional Sunday-school procedures which are more successful in enlisting children from church homes than in "reaching the unreached." Many American youth are in homes without church traditions or under conditions which, for practical purposes, deny to them regular participation in religious programs limited to Sunday.

A program of religious training which would inculcate religious faith among all our boys and girls would, we believe, go far toward solving national, state, and civic problems of crime, lawlessness, dishonesty in business and corruption in public life. Some more pessimistically inclined lack that confidence. But, if the church is impotent in this important field and if it has no redemptive influences to bring to the youth of America, then we are all of men most miserable. The church has the resources, both of life, spiritual energy, and money necessary to reach the unreached youth of America. We refuse to believe otherwise.

The Presbyterian Board of National Missions has made enormous strides, with the hearty cooperation of state and county superintendents of public education and of teachers, in the introduction of voluntary courses of religious training, taught by public school teachers on free time. Thousands of public school groups have been reached in that way.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church has emphasized the importance of full-time, thoroughly-trained teachers of religion, serving public school groups on released time, between Monday morning and Friday night. Neglected rural youth can be reached with religious training, when teachers of religion are provided for the task. In one county in New Jersey where, under the leadership of Superintendent Paul Dennis, three special women workers have been provided for this task, many hundreds of boys and girls have been reached through public school groups and (Concluded on Page 2)



# Worship and Creative Living

By PROFESSOR DORR F. DIEFENDORF

*Drew Theological Seminary*

THERE is a sense in which the worship of God, whether individual or collective, is an end in itself. That it has intrinsic value as an experience in which men fulfill one of the purposes of human existence, few who understand its meaning and value will deny. From this viewpoint the worship experience is to be classed with the love experience of a mother giving herself self-sacrificially for her child, with the soul-satisfying vision of beauty which floods the sensitive mind in glorious days of autumn, with the thrill that the soldier of righteousness knows as some splendid gain in the fight against evil is won. Such experiences do not have to find anything beyond themselves to justify them. The very ends for which human beings were created are measurably achieved in them. They need no fine-spun arguments to support the contention that they are of indubitable significance as partial fulfillments of the divine purpose that called us into being.

From another viewpoint we see that the worship of God has also instrumental value. If, from one angle, we glimpse the meaning and value of the experience as the end and fulfillment of the questing spirit, from another angle of consideration we see that the worship of God reaches far beyond the act of the worshipper and the experience into which he enters when he performs the act, and has profound meaning for his life in all its human relationships. In one sense worship is something that takes place when God and the worshipper meet in a communion too intimate for any adequate description. In another sense the worshipper, in and through this contact with God, is brought into closer relations with his fellows and with all the interests they have in common, as they seek to discover, to create, to possess life's highest values.

In this discussion we are to consider chiefly this second aspect of the worship experience. And perhaps we may come at once to the heart of our subject by saying that *worship has as one of its chief functions to inspire men and women to live creatively throughout the full round of human life.* The free spirits of men are never nobler, never truer to the highest intent of their nature than when engaged in communion with the living God. But in addition to the intrinsic, essential meaning of that act, it has a far-reaching significance for every vital aspect of our total human experience as we seek to create a human society which will satisfy our deepest desires and fulfill our loftiest aspirations. The worship experience releases powers within the souls of men which must suffer perpetual frustration if they do not find their outlet in creative living within the workaday world. The altar and the homes from which the people come, the altar and the offices and factories and farms where they work, the markets in which they buy and sell are not in separate worlds. They are interwoven in a single pattern of life which cannot be separated without destroying it. If worship is the warp, work is the woof, and the one without the other is meaningless.

In the minds of many there is a sharply defined distinction between the idea and practice of the worship of God and the pattern and quality of daily living. To worship God is an act performed in the church with the aid of ritual and ceremony and in an environment most conducive thereto. To live, to work, to act and to be acted upon in conditioning relationships with fellow human beings is to enter another realm of existence. The age-long distinction between the sacred and the secular is by no means erased from the minds of many persons. Consequently there is no inner connection, no interpenetration between these widely

differing expressions of the human spirit. And as for the insight that worship is, in certain important respects, futile, and that work and the whole round of living are nothing more, nothing higher than mechanistic routine until the two pour their reciprocal meanings into each other,—that, if held at all, is a purely verbal acknowledgment with no creative consequences for life.

The question may be profitably considered whether the present widespread interest in improving the orders and forms of worship, especially in the non-liturgical churches, does not need to become penetratingly critical at this point. Is there any danger that this increased emphasis upon the setting and the paraphernalia of the public worship of God may widen the gap between the altar and the streets of daily life which already exists in so many minds? Is it possible that some of those inclined to criticize the increasing use of ritual and ceremony may sense a peril here which undoubtedly does confront the ethical content of worship? May it be true that numbers of men in all our communities are not attracted to our churches as participants in common worship, because they fail to discern any vital relationship: between the act as performed in the church and the routine they must follow as they earn their bread in the world as they know it and must live in it? To dismiss such questions with the comment that they tend to reduce the adoration of God to a utilitarian level is entirely to miss the point. If, in the minds of many persons, the public worship of God seems to have but very tenuous connection with the everyday world, those who are not attracted by the act of worship itself as an experience between the spirit of God and the solitary spirit of man will feel no impulsion to become members of a worshipping group. Their viewpoint will not be utilitarian. They do not expect worship to give them better equipment for the struggle with their fellows in which bread, place, power are the stakes. They are looking at the whole matter from an entirely different viewpoint and are seeking a nexus between the altar and life which will, among other things, deepen the meaning of work and clarify the insight that many of the spiritual values they vision in prayer and sacrament are to be won within those relationships and activities which condition every working hour of life.

It seems to me that those who are particularly concerned to elevate the standards and practices of common worship in our churches must assume a heavy responsibility just here. Granted that vestments, ritual, hymns, prayers, sermons, and sacraments are immensely important as men gather to offer the adoration of their spirits and the love of their hearts, minds, and wills to God, is it not the case that, unless all that is involved in these different forms and expressions of the human spirit carries over into life, not simply by a process of indirection and as a by-product, many who seek a deeper understanding of the spiritual significance of what is happening to them every day and of what they, as actors in the on-moving process, are doing, will turn elsewhere than to our churches in the hope of finding what they seek? They may be disappointed. Probably we should say they will be disappointed. But that simply means that in their minds confusion will be worse confounded and the daily struggle will drop to the low level of monotonous compulsion devoid of all lofty idealism, all transforming faith.

If the growing interest in the form and content of public worship be so channeled as to flow toward the realities of the everyday world, if without the abatement of one degree



of emphasis upon the unique significance of the worship experience it may be set in the wider environment of the human struggle, is there not good reason to believe that many persons who are now quite indifferent to religious practices might find in and through them a clue to the meaning of life which today they seek in vain? Instead of being regarded as an interruption of the real business of human living, as an irrelevance except for those habituated to them, our services of worship might become the chief agency through which the mind of God would move upon the minds of men for the doing of His will throughout the world, wherever men live, work and achieve their destiny in full sight of the ideals and ends of God's Kingdom.

What has just been said does not at all imply that those, who have done and are doing so much to enrich and exalt our common worship, are neglectful of such considerations. I do not at all assume that I am pointing out something which is not clearly seen by those who are leading the way in this vital movement in our churches. However, it is a salutary discipline for us to recall our minds to a frequent reconsideration of first principles, in their light to reappraise what has been done and seek to discover how in cooperative effort we may hold more closely to the indispensable insights they disclose.

Worship, then, is to fulfill itself in creative living. The man who lifts his heart in adoration to God is to carry the high emotion of that experience into the common life, there to give it fitting, though transformed expression in the work to be done with brain and hand. The common service of worship in which he participates is to make him see and feel that love to God and love to fellow man are but two different aspects of a single and central life-attitude. He is not to worship God on Sunday and find in that exalted experience a substitute for the strenuous effort required to realize his spiritual insights on Monday. He is to be one and the same person in both situations, finding in his worship of God increasing ethical meaning which in his work he translates into life.

This last sentence suggests what, from our viewpoint, creative living is. To take the ethical insights which the worship hour discloses and makes luminous with vivid meaning and then apply them throughout the whole range of human relationships is for any man to come to close grips with a creative task.

Today this has specific meanings not hard to find, very difficult to evade. The world is a confused, struggling mass of human beings intent upon satisfying their common needs and not knowing how to achieve this purpose. Competing and mutually destructive philosophies seek their allegiance. Bewildered leaders sound their vague slogans and add to the existing chaos. In some lands well-established liberties have been bound and gagged. Multitudes, in blind subservience to half-mad dictators, are offering up their lives in loyalties which rob them of their dearest possessions. In all lands civil liberties are imperiled, spiritual values threatened with wholesale destruction. Against such a background how far removed from the stern realities of the life men are compelled to face does much that takes place in our churches seem.

Can we really worship in such a world as this unless our attitudes of mind and heart, our practices, our prayers and sermons bring us one and all into fellowship with a God who confronts us with an ethical task of world-wide proportions? On the other hand, can we take up that task with clear-eyed vision and hearts of dauntless courage except as the God we adore in the rapt experience of the worship hour fulfill his will in us as the responsive and responsible instrumentalities of his cause? Either of these alternatives followed to its logical conclusion issues in spiritual frustration. To worship the God revealed in Jesus Christ as though the act stood completely by itself, self-contained and apart from life, finished in the church and put aside until again the hour strikes and calls us to

its repetition; or to accept the ethical task as though it were nothing more than the result of the clash of blind political and economic forces is to be guilty equally of moral stupidity and spiritual blindness. But to discover in the common worship of God, not because we read it into the experience but because it is actually there, the vivid expression of the meanings and values which in the working of the will of God are destined to be realized in and through the conflict of men's short-sighted purposes, and from this high viewpoint to see the struggle as something that goes far beyond raw materials, markets, power — something rooted in the holy purpose of God that men share abundantly in the abundant life,—is to establish collective worship within the total framework of man's life and to recognize its unique function in man's moral and spiritual development.

As we draw toward a conclusion, let us, in two or three specific suggestions, focus our attention upon different aspects of the problem before us.

First, we must guard our own minds and the minds of those whom as teachers and preachers we influence against the idea that, when the formal service of worship has been lifted to a higher level and enriched by the wider use of material of authentic meaning and beauty, we have reached the goal at which we were aiming. The wider reference, the life-reference of all that we do and seek to do must constantly be kept in view and must be set forth in season and out of season. There are still many churches untouched by the movement toward better services of common worship. They do not cooperate with any of the agencies seeking to guide this movement. Many of our brother ministers tell us quite frankly that they have little or no interest in such matters. True, they and their people are undoubtedly the losers. Nevertheless it is one of our responsibilities, is it not, to put before them as clearly and adequately as possible the meaning for man's total life experience of a richer, worthier worship experience.

Some of those who look with disfavor upon every attempt to enrich the services of common worship are deeply concerned lest the followers of Jesus Christ become so greatly concerned with embroideries and phylacteries that they lose prophetic vision and ethical passion for the central task of Christendom,—the establishing of God's Kingdom in the earth. They fear lest rubrics and rituals get in the way of the direct contact of the Eternal Spirit with the spirits of those who must become the instruments of its creative energy. They sense the danger that the very beauty of the service may dim the reality of the stern struggle for justice in which those must engage who see that the consummation of the worship experience is found within conditions of daily living.

If we can so interpret the meaning of the form and content of services of common worship as to yield not only aesthetic satisfaction and religious emotion but to deepen moral passion, inform it with intelligence and fill it with a healing spirit, we shall do much more than disarm criticism. We shall help men to enter into a fellowship with God which will be just as real when they take their places within the masses of their fellow workers as when they bow in adoration with their fellow worshippers.

Second, I should say that an equally urgent responsibility centers in the training of the young men who are to enter the ministry of our churches. We shall be unfair to their highest possibilities of creative ability unless we make certain that they see that the conduct of collective worship is something more than a technique to be mastered and practiced from day to day with the skill of a virtuoso. It is quite possible that a young man standing upon the threshold of his public ministry might become so enamored of all the carefully organized, beautifully adjusted externalities of the services of common worship as to come to regard them as ends in themselves. An overemphasis in training

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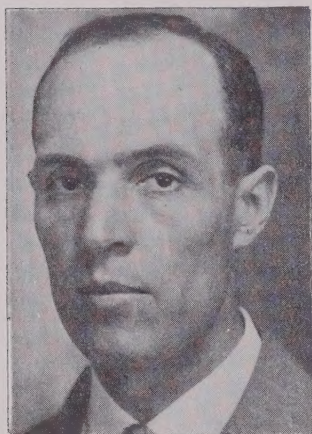


# Rural America's Churches

By PROFESSOR C. M. McCONNELL  
Boston University School of Theology

THERE are in the United States of America 165,000 small-town and open-country churches which may be classified as rural. They serve 48,000,000 people who live in the communities of less than 2500 population. They are churches with diversified doctrines ranging from that of Jehovah's Witnesses to Roman Catholics. In church organization there is at one end the congregational polity and at the other the episcopal system.

Insofar as these churches are products of their environment they are as varied as the regional life of America.



C. M. McConnell

The rural church in New England is as different from that in the dust bowl as a stony New England hillside is different from the prairie. There are racial strains running through these rural churches, which produce the German Lutheran and the African Methodist churches. Economic backgrounds are reflected in the churches of the fat lands and the churches of the lean lands. The share-cropper and his landlord worship in separate churches divided by a social line which is easily located, but difficult to cross.

All of which adds up to the conclusion that there is no typical rural church any more than there is a typical farmer in America. There are farmers, townsmen, village tradesmen, sheep herders, miners, share-croppers, mountaineers, migrant workers, trailer nomads, plainsmen, and a host of people who are one of these or something else one day and another thing the next. They all constitute the raw material out of which the rural churches of America must be built.

The rural churches of America have a past. They have come out of the community, national and international processes which brought America as she now is into being. You cannot tear these churches out of the earth which nurtured them and in which they are rooted. Take hold of one in some remote spot and you will find roots that run back into the soil of the world's past.

A truly rural church takes account of three things: nature, human nature and super-nature. And these vital elements in a real countryman's religion must have a rural interpretation. It is strange that those who have through the centuries delved in the Bible for the way of the abundant life have so utterly and completely overlooked its rural content. Many of the church creeds came out of the heated controversies over doctrinal questions far removed from life. And on the surface of the Bible's pages, so plain that it is obscure to all who seek for hidden meaning and follow the deadly formula "the writer meant to say this," there is a compelling message about these three elements of rural religion.

Nature, the countryman's environment, is in the rural Bible the handiwork of God. "In the beginning God created" is the opening line of this rural Book. From that point on to the closing chapter, which proclaims, "The leaves of the tree were for the healing of the nations," the Bible is crammed with nature, the life of rural human

beings, and the nature and work of God, the Supernatural Being.

The rural church, if it is to be more than a social institution, or a conservator of a creed or doctrine detached from rural life found in the Bible, must bring to the countryman a spiritual interpretation of nature. This is not something outside the everyday life of the countryman. The rough, sinister and destructive features of nature call for an explanation. Pests, blights, bugs, and the hordes of insects which dispute with man the ownership of the earth must be reckoned with by the theologian as well as the farmer. And the benevolent aspects of nature call for an understanding mind. They may go unnoticed and unappreciated both by preacher and people.

In the realm of human relationships and the fullest expression and development of human life in the country, the rural church has its task cut out clearly. "Ye are of more value than many sparrows" is the message of an ancient countryman to people apt to put things above human beings. In a world which holds lightly the individual as over against cattle and hogs and sheep, this message is unwelcome but necessary.

In the field of the supernatural there is much to be said by the church to its members. What kind of God does the countryman have? Is he merely nature raised to some higher notch than blind force? "Is God a person?" asks the philosopher. It is easier for the man of thought to answer this question than for the man of action who lives in a world shot through with forces above and beyond his control. And yet to the countryman who has the seeing eye and the understanding mind this natural world and its human inhabitants are creations of that supernatural being revealed by a Galilean peasant, Jesus, a small-town man.

To establish this rural church in the country where weird and fantastic theology abounds is the work of rural ministers and laymen who know the spiritual forces of life thoroughly. This calls for trained ministers of the caliber of Amos and Isaiah; Jesus of Nazareth; the Benedictine monks of the Middle Ages, whose slogan was "By the power of the Cross and the Plow." To them we may add the names of John Frederick Oberlin, St. Francis of Assisi, Francis Asbury, the Prophet of the Long Road, and a host of modern rural ministers who have gone forth to build a rural civilization Christian to the core.

## Home-Made

By EARLE N. CARLSON

Pastor at Point Pleasant, West Virginia

THERE has not been a bell in the tower of the Trinity Church for many years. The congregation has bought and placed three bells in the tower in the past fifty years, all of which cracked after a little use. When the new pastor arrived in the fall of 1937, and found no means of calling the people to worship, he suggested to the young people of the church that an amplification system be tried. The young people agreed to buy the system, if the pastor would get the parts and install the set satisfactorily. After a try-out, the official board agreed to accept the set.

The sound system consists of a 40-watt (58 watts peak) output amplifier, costing \$50.00, two "Utah" G-12, permanent magnet, dynamic speakers (18 to 25 watts), costing \$13.23 each, and a combination radio and phonograph, which had been traded in on a new radio. The hardware



company gave us the phonograph and radio, so we have invested in our sound system \$76.26. Our town, located on the Ohio River, is about two miles long and one-half mile wide and we get complete and satisfactory coverage. On clear days the set has been heard five miles up the river.

Christmas Eve, 1937, our town heard, for the first time, Christmas carols coming from heavenly places. It is wonderful the number of telephone calls, the newspaper publicity, and the interest this sound system has brought to our church. Our church is located on United States Route 35 and West Virginia Routes 5 and 2; tourists from all over the United States have paused to hear the hymns of the church in chimes played by pipe organ and sung. We give three one-half-hour concerts each week: at nine a. m. and seven p. m. on Sunday, and at seven p. m. on Wednesday. Numbers of aged persons and shut-ins have their windows opened or are taken out on the porch during these concerts and often have their favorite hymns used.

## Why?

PRIOR to the every member canvass, held during May in the Westfield, N. Y., church, the pastor, Frank S. McKnight, conducted a Sunday morning service which aided in raising the budget. Based on the theme, "Why Contribute to the Church?", the service considered contributions of the church to the community and the cause of Christ throughout the world. A feature of the discussion of "physical contributions" of the church building was a presentation by the janitor of his part in maintaining the church, incidentally a high spot of the service. "Cultural contributions" through liturgy and music included a recognition of the years of service by the pianist, organist, and chorister, after which the chorister sang an appropriate solo. Work done through the week-day Bible school, leadership training classes, Epworth League and missionary groups, and the church school was presented by the director of Christian education as "teaching contributions." Through "preaching and pastoral contributions," the people were given comradeship, counsel, comfort, courage, and Christ. "Missionary contributions" were presented by the chairman of the World Service Council who discussed the work of the missionaries and the necessity of supporting the entire church missionary program. As the product of the church, members represented those who had recently joined the church, those who had been members for ten, twenty, twenty-five, thirty, forty, fifty years, and the oldest member, who had joined sixty-eight years ago. One of the group spoke concerning the meaning of the church for him. Pledge cards, sent to every family, were received by ushers at the close of the service. Official members remained after the service to receive names of members who had not pledged and called on them that afternoon. The fine response at the morning service seemed to suggest that the service itself had done much to assure the success of the financial canvass.

## Worship and Creative Living

(Continued from Page 5)

here might deaden the moral earnestness of a mind of prophetic quality and change a man of moral vision into a temple-treader. In these times the danger is greater than ever in recent history. For there are many in all our churches who welcome the ministrations of religious leaders who use the authority of their influential position to release them from social-ethical obligations that bear down heavily upon every person who acknowledges the law of love as expressed in the teaching and life of Jesus. How welcome the atmosphere of holy calm after the turbulence of the week. How restful to the tired spirits of men the dim lights and quiet music, how welcome the words that give assurance of the certain triumph of the purposes of God. For the minister himself what a release; to live above the

tumult and the shouting, to dwell apart as in a holy place and speak comfortably to the people, declaring that their warfare is accomplished and that they shall receive double for all that they have suffered. The one sure safeguard against such an ignominious retreat from the actualities of life is an ever-deepening sense of the abiding ethical sanctions which spring up into new life whenever and wherever a man's spirit actually comes into contact with God. Therefore it becomes a matter of great concern that in the training of our young ministers we keep their minds in closest contact with the work of the world, the material and the environment to be shaped and transformed by the creative insight and powers of men as these are derived from their unfailing source in God.

Third, no group in our churches will be more responsive to our guidance than our young people, many signs to the contrary notwithstanding. It is a very common criticism among them that the services of collective worship are too remote from life and its interests. Such criticism may very well indicate a failure on the part of those who make it to recognize values which their immaturity may prevent them from sensing. But the simple fact, as we all know, is that great numbers of young people in all our churches are kindled with the flame of a holy passion to live and work as Christ's crusaders in a world dominated by selfishness. So firmly do they hold that purpose that they may easily overlook necessary steps that must be taken if their faith and courage are to hold out against the terrific odds against them.

If the worship experience clarifies their vision of the task and equips them afresh with moral and spiritual strength for the continuing struggle, they will welcome it as an essential discipline for the kind of daily living to which they are eager to devote themselves. But if the conduct and the content of the worship service confirm them in the view which many of them now hold, that it is almost an irrelevance among the realities of life, increasingly will they turn away from our churches, at least the more intelligent and purposeful among them, and attempt to fight the good fight lacking the necessary equipment for the long-drawn struggle. I believe we have it within our power to relate the passionate idealism of thousands of our youth to the inexhaustible springs of moral vitality to be found within the practice of the collective worship of God. If large numbers of our young men and young women are not thus drawn into this deeper fellowship of the spirit and therein and thereby perpetually recreated for creative living I shall insist that a large part of the blame rests with ourselves. On their present level of development and experience it will be difficult, if not impossible, for most of them to evaluate the intrinsic meaning of worship in any adequate degree. They will, however, be quick to recognize and appropriate worship experiences which find their fulfillment in the creative struggle to bring this world nearer to the mind of Jesus. To summon them to worship which seems aloof from reality is to call in vain. To invite them to share with many others worship experiences which bring them into closer fellowship with the God whose holy will is seeking to create an order of human living in which social justice is approximately realized is to sense their deepest need and guide them toward its satisfaction.

For youth to live at all is at least to attempt to live creatively. Youth is the period of creation. Religion, to come alive in the minds of intelligent young men and young women, must be of the type that helps them to discriminate between the false and the true, the ugly and the beautiful, the unjust and the righteous, and that freely opens to them the sources of insight and power so that, as they vision the better order of society, although it may be very far off, they become fired with holy passion to give to it the utmost loyalty of their hearts because they are assured of unfailing support in the very structure of the universe.



# II—Our National Christian Heritage

By EDWARD DELOR KOHLSTEDT

*An Ancient Precedent, Scripture: Deuteronomy 6:1-12*

FOLLOWING forty years of wilderness wanderings the Israelites finally established themselves on the east side of the Jordan River and were ready to strike for the conquest of Canaan. They had been delivered from an irksome Egyptian bondage and disciplined by a generation of desert experiences. The transition of a chastened people from servitude to supremacy was shortly to become an accomplishment in the birth of a new nation dominated by soul-stirring administrative, economic, and social objectives. This textual exhortation to individual and collective righteousness has a vital bearing upon national welfare. Acknowledgment of the fatherhood of God, recognition of the brotherhood of man, and the practice of cardinal virtues that constitute Christian character are fundamental considerations in the development of sound national life.

*Statutes and ordinances* (verses 1-3) serve a twofold purpose: they safeguard the interests of well-intentioned citizens and curb the inclinations of otherwise indifferent persons, classified as economic and social liabilities. Chapters 12 to 26 summarize the specific legislation to which reference is made. It is intended to regulate the civil and religious life of the Hebrew nation.

*Incentives to observance* (verses 4-9): the sovereignty and supremacy of Jehovah, whose unity and uniqueness form the fundamental concept of the Jewish faith (Jeremiah 10:10); a sincere love for God and man, evidenced by helpful activities (Deuteronomy 10:12). Coupled with these incentives is an exhortation to teach and practice wholesome precepts. There are also certain familiar memory aids (verses 6-8).

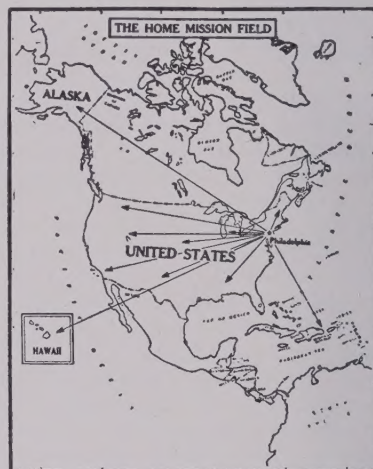
*The perils of prosperity* (verses 10-12) are stressed in the rest of this chapter. History is replete with the tragic stories of men and nations whose destruction can be traced to temptations of material wealth and assumptions of racial and social superiority (Hosea 13-6). Forgetfulness of God and indifference to the claims of mankind are danger signals on the highway of life.

## *The Development of a Nation*

The United States is a unique exhibit in the history of national developments. The story of its birth and expansion is somewhat analogous to that of the Hebrew nation. In both cases the governmental structure was erected upon foundations furnished by creedal concepts and their resultant economic and social standards. In neither case, unfortunately, can we vouch for the ethics that characterized some later achievements. Israel conquered and possessed the lands and resources of pagan peoples, then invited self-destruction by absorbing certain of their weaknesses and imitating many of their vices. Early in the seventeenth century American colonists intrenched themselves on the eastern shores of the New World, then undertook the subjugation of resident Indian tribes until, when the infant republic was launched upon its national career in 1789, the United States had staked claims to the total territory between the Atlantic seaboard and the Mississippi River, the Canadian border and Florida.

*Rapidly receding boundaries* followed: the Louisiana Purchase in 1803, adding a strip of land extending from Canada to the Gulf of Mexico; the purchase of Florida from Spain in 1819; the annexation of Texas in 1845; the validation of our claim to the Oregon country in 1846; the cession of our Southwest section from Mexico in 1848; the

purchase of Alaska from Russia in 1867; the voluntary annexation of Hawaii in 1898; the transfer of the Philippines and Puerto Rico from Spain near the close of the nineteenth century. The sum total of these territorial acquisitions, plus a permanent lease on the Panama Canal Zone and the title to several small islands that dot the seven seas, constitute Uncle Sam's present political domain. Until the enactment of our restrictive immigration laws several years ago the lure of this "land of opportunity" flooded America's ports of entry with multitudes of immigrants from all parts of the planet. With their racial animosities and devotion to the traditions of their respective fatherlands they created acute assimilation and adjustment problems that still tax the ingenuity of American statesmanship as well as the mental, material, and spiritual resources of the Christian church and its home-missions agencies.



*The colonization of America* reads like a romance. The story thrills the hearts of those who trace the trails and sense the spirit of hardy pioneers and heroic circuit riders, patriots and preachers, whose joint services to God and country registered so effectively during the formative period of American history. These devoted missionaries of the flag and the cross were able, from a forbidding wilderness hitherto untrodden by the feet of white men, to wrest a civilization that was dominated by a Christian purpose. In that sense of the term the United States of America is a nation that was born Christian. From paganism to Christianity is the history of other nations; a dynamic conscience characterized the colonization of this country.

*Our governmental superstructure* rests on foundations furnished by organized Christianity. The Western world's first representative assembly met in the church at old Jamestown, Virginia, where a monument marks that sacred spot. When the colonists were threatened with starvation, Governor Bradford proclaimed America's first general Thanksgiving Day observance in the year 1621. This was an acknowledgment of the providence of God, changing a day of fasting and prayer into a day of feasting and thanksgiving. At the time of George Washington's first inauguration as President of the United States on April 30, 1789, he was visited by a special delegation from the recently organized Methodist Episcopal Church (1784), the first in



the history of our country to ask an official church blessing upon the Chief Executive and other administrative officers of the infant republic.

Significant social trends in modern American life, portrayed by recent government surveys, silver screens, and the daily press, threaten the perpetuity of our distinctively democratic institutions. These trends are so serious in their implications that Christian statesmen who have earned the right to be heard and heeded are lifting voices of warning "lest we forget" and permit the United States to slip from its Christian origin into practical paganism. Clear-visioned prophets like John R. Mott and Daniel A. Poling summon the leadership of the Christian church to arouse itself; to expand its horizon, to revamp its program; to rekindle the zeal of evangelical Christianity, so strangely tempted to yield to smug complacency and a false sense of individual and collective security. Dr. H. E. Woolever insists: "The church of Christ must continue to press her spiritual ideals more effectively to the fore in legislative halls and in public life, or the increasing forces of greed and materialism will smother the economic and social rights of the masses."

President Franklin D. Roosevelt, addressing the Federal Council of the Churches of Christ in America, declared on December 6, 1933: "The great objective which church and state are both demanding for the sake of every man, woman, and child in this country . . . is 'a more abundant life.' The early Christians challenged the pagan ethics of Greece and of Rome; we . . . challenge the pagan ethics that are represented in many phases of our boasted modern civilization."

Economic and social injustice are as regrettable as other violations of the moral code. In a country like the United States, with its apparently inexhaustible natural resources for every essential human need, the sorry spectacle of extremes between plenty and poverty, surfeit and starvation, is intolerable. An economic and social structure that tends to create such situations has no rightful place in the scheme of a professedly Christian state. Emphatic declarations on what constitute the basic demands of human brotherhood are imperative.

America's character crisis is even more disturbing than its economic crisis. The unsavory revelations of United States Senate committee hearings in the field of finance, the subtle trickery of dress-suit racketeers and the brazen effrontery of machine-gun gangsters, the perversion of public office to propaganda methods that clash with the fundamental principles of democracy, the exploitation of the masses for the sake of a selfish surplus and the satisfaction of corporate greed, the unjustifiable racial discriminations that countenance economic injustice, and other trends that threaten the stability of our social structure call for consideration and action.

American freedom and security are conditioned by the prevalence of Christian principles: the adoption of a spiritual concept of universal brotherhood; the practice of a Christian program of economic and social service, untainted by individual selfishness, unmarred by corporate greed, unsullied by political partisanship. Codes and compacts have their worth. Legislative enactments serve a helpful purpose. But unless those entrusted with governmental and social control are dominated by spiritual incentives, a nation's loftiest ideals cannot be realized. Social stability must be buttressed by the fundamental doctrines of Christianity: the fatherhood of God, the saviourship of Jesus Christ, the brotherhood of man, and the infinite value of individual life regardless of racial antecedents or national backgrounds.

A solution of pending problems is fateful to the future of the United States. Unless its prospective as well as functioning citizenry can be persuaded to give serious consideration to current issues; to appreciate the relative value

of factors that determine the status of our social and economic life; to grasp the meaning of movements, policies, and programs for human welfare, how can we hope to sense the significance of our twentieth-century citizenship or to insure to this generation a proportionately substantial contribution toward the sum total of good in the world?

## Another Point

By A MINISTER

IF any minister would but stop to think he would know that every time he goes back to his former field and visits the members of that congregation, either in their homes or on the street, he stirs anew those old ties which were so precious, thus making it that much harder for the new minister to win his way into the hearts of people as a pastor should be able to do . . . and would do, if his predecessor would stay where he belongs, minding his own flock and his own business. It was with that thought in mind that Dr. Nolan B. Harmon wrote in his book, *Ministerial Ethics and Etiquette*, the following lines, "When a minister leaves a charge, let him leave it. No minister should constantly be going back to gossip with the brethren or hear comments on the work of his successor. Great harm has been done in this way by some ministers. The outgoing pastor should get all his supplies, trunks, boxes, barrels, the piano, the typewriter, the breadboard, the garden hose, and Willie's shotgun . . . everything loaded at one time, should give all a good-bye, making it as tearful as desired, but having started the truck, look not back! Although his successor may not admit it, the presence of the former pastor after that will be embarrassing to the new man. Get out and stay out is the injunction here."

—United Presbyterian.

## The Church

NOT long ago leaders of the liberal wing of American Protestantism almost with one voice proclaimed that the church was the servant of the community and must justify its right to sufferance and support on the part of the community by its tangible contributions to the welfare of the community. As over against the error of thinking of the church as existing only for its own sake, for the spiritual refreshment and comfort of its members, this was a wholesome emphasis. But it has been carried so far that more than one liberal church is finding difficulty in maintaining its own existence, to say nothing of serving the community. This situation, too, has come about quite inadvertently. Attention has been so sharply concentrated on the novel feature in the situation, namely, the opportunity to use the church in social education and action, that the problem of institutional maintenance and repair was overlooked. After all there have always been churches. The unconscious assumption has been that somehow the inner life of the church would take care of itself. But they forget the principle of institutional entropy. The church does not take care of itself. Like any other institution or individual it can live for some time on its inherited capital, material and spiritual, but ultimately it must replenish its resources. Now the older generation of leaders, being themselves nurtured in the church and bound to it by the deepest of emotional ties, unconsciously recognized this. But they did not make it explicit. Their eager followers appropriated only half the meaning of the church, and enlisted as its officers to lead it into social action.

Vigorous efforts are at present being undertaken to redress the balance. The unification of the churches, the enrichment and revision of their liturgies (one of Rauschenbusch's own ambitions, by the way), the education of the members in the meaning of ritual, the exploration and exploitation of the great Christian doctrinal traditions—these endeavors will be misunderstood if they are interpreted as retreats, as regressions to the principle of the church as an end in itself. They are desperate endeavors to recover a tool which has all but lost its spiritual vitality and thrust. Unless the church be treated both as means and as end it ceases to be either.

From: "Walter Rauschenbusch: Twenty Years After"  
by Arthur Cushman McGiffert

"Christendom"—Winter 1938



# We Remodeled

By H. HAROLD DULING

Pastor, Sleepy Eye, Minnesota

THE piano stood on the main floor of the sanctuary, which, at the time, was more like a box than a sanctuary. The choir sat behind the piano facing the audience, so that its members could not see the minister nor be addressed by him. In fact, when the choir was unusually large, some of the members almost brushed against the pulpit. Two glaring lights hung where we now have the indirect wall pockets. The worshipping audience could scarcely face them. Because of them, one man sat during the whole service with his eyes closed. The overhanging lights were composed of two sets of four 200-watt bulbs, so bright that they either put the worshippers to sleep, or made them most uncomfortable. There was no center of worship. The arrangement was inexcusably bad. The paper on the wall was about twenty-five years old, and had aged to a dirty brown color. The center aisle had no carpet.



*The Re-made Sanctuary*

With \$422 and some church members who were handy with tools we went to work. We tore out the old railing, built up the left portion of the rostrum where the piano now stands, and built a boxed-in railing, open at the center. One of the young men in the church built the altar table and pulpit stall. We moved the piano over against the left wall and placed the choir so that they now face toward the pulpit and altar table. (The picture shows chairs in use for the seating of the choir. This fall we secured second-hand pews from a neighboring church and built benched-in choir stalls to replace the chairs.) It is not indicated in the picture, but a low movable railing draped with a velour curtain stands in front of the choir, and a parallel one between the pulpit and altar table. We bought two inexpensive brass candle-holders. One of the manual training instructors fashioned the wooden cross. There is a light inside of the base and red cellophane at the back so that it casts a red glow on the curtain at the back, and a faint light on the front of the cross. One of the women of the church spent many hours draping the purple velour curtain in the arch at the back. From the same material she made a cover for the altar table, and a drop for the pulpit desk. Left-over material was used to cover the stationary kneeling pad used during communion, which, by the way, is stuffed with two sacks of flax straw obtained from a farmer's straw stack. We placed a rug in front of the altar table, and an aisle rug running from the rostrum to the rear doors. For overhead lighting, we placed two aluminum conical indirect lights, each carrying a 500-watt bulb.



*The New Rock Garden*

Next, we went to work on our church parlor. Here we had a problem of the storage of 100 chairs, which, when piled up, were unsightly, and, when not piled up, were in disarray. We built four movable celotex screens to surround them. Then we built four tables of uniform size, using pressed wood for the tops. We also built two movable racks for hats and coats. We made the indirect fixtures in this room. The overhead ones are made of inverted eye-shades, parchment, and pressed wood, and cost 69 cents each. Around the walls we have six window-boxes, holding paper flowers, and throwing light up to six pictures. New draperies were placed at the windows, and inexpensive rugs on the floor. When we have our church family nights in this room, it looks like a huge parlor in one's own home. The Sunday-school children love its gay brightness.

Last spring we made a rock garden and pool which attracted community-wide attention. On the city dump we found 100 feet of half-inch steel cable for reinforcement in the cement work. Mrs. Duling donated the cement and several church members donated their labor. Epworth League members carted rocks from the Minnesota River. Cat-tail grass came from the Sleepy Eye Lake. A dozen flower lovers sent plants, including water lilies. Various people placed fish in the pool. Two Epworth League boys constructed the stepping-stone walk. A neighbor sold us his picket fence at a small cost. Throughout the summer, the garden has been a center of charm and interest and has attracted many visitors.



*The New Church Parlor*



## What the Minister Can Do

By EARL DANFORD BOND, M.D.

IN physical illness the pastor can hold up the constructive power of faith everywhere in healing some disease processes and also can help patients who suffer from incurable ones to die nobly, if need be. There is teaching in some parts of some churches that I can consider only destructive. I see the statement that such illnesses as cancer, paralysis, locomotor ataxia can be healed by faith. I see the statement that ministers have come firmly to believe in obsession and in evil spirits. Such theological theorizing on medical subjects can lead only to disaster.

The pastor can visit, study and try to influence the hospitals in his vicinity, especially to influence them to regard patients as human individuals. In general hospitals this may be due to the fact that doctors are too apt to think of the patients as gall bladder cases or heart cases. In state hospitals for mental disease it often happens because of overcrowding and because the physicians are often forced into routine ways. There is no service greater than that which ministers can do in fighting to keep partisan politics out of welfare institutions of all sorts.

It is not easy to see what the pastor can do with many cases of chronic mental disease. If he understands the mental hospital near him, if he can give it his approval, he may be able to point out to a family the trouble that may come to children from certain kinds of mental disturbance in a household. And he may influence the family to place the patient in a hospital. He may advise that money should be spent in giving children a good chance instead of trying to do something for a patient which the state can do better. If chronic patients insist upon talking to him, he can listen without much comment except to call attention to the normal things in life. He may have to try not to waste his time if the patients show no ability to profit by him.

In acute mental disease the main problem for everyone concerned is to get energetic swift treatment at once—usually in a hospital. The family can be urged to take on the unusual expenses for two or three months, not for luxurious surroundings, but for active treatment. At the end of that time they should be made—unless immediate recovery is promised—to cut down expenses, if the amount of money involved is important to the family. In acute depressions, as I have mentioned before, a sense of guilt is a symptom.

In alcoholism there is danger of temporizing and of wasting time, unless the patient is willing to do his part.

In the well marked neuroses the pastor should offer a firm friendship and the securities of religious faith. Again he must not be used by the patient and he must know the limit of his own competencies and the resources of the community.

In the everyday emotional problems of the average man the pastor can do the most. He may learn to understand the interview which can be a double-edged weapon. If, with proper training, he uses the interview in an effort to help his parishioners, he should seek the advice of some physician as he goes along.

How can religion bring more freedom to the self-oppressed? I wonder what religion can do to convince its worshippers that in the balanced life there is not only work, but play, rest, leisure, and contemplation. There is a general opinion that the Protestant tradition is rather against these necessary things; that it believes in unmitigated work which leads to a blessed state of irritable goodness. Are saints tense and sinners relaxed? If so, the appeal of religion to younger people is diminished.

Another consideration comes close to this. Does religious teaching or tradition distinguish closely enough between conscience and all sorts of ideas which attach them-

selves like barnacles to a central ethical self? In the concerns of religion we must find authoritative definition of the true conscience—the Inner Light, but in psychiatry may be found definitions of pseudo-conscience, of impressions which survive from childhood days in the guise of ethics but which essentially are accidents and mistakes.

And finally comes a matter upon which the pastor will have to think long: religious people can easily see the forces which make for discipline, but they have often not been able to stand the sight of those forces associated with freedom. They do not want to see in themselves the fundamental animal instincts, aggressiveness, evil thoughts. If they do see them, they are repelled. And if they condemn them, they condemn too much and run the risk of hampering those constructive instincts which alone have power to control their destructive companions. I want to suggest that perhaps we can manage man as he is and not have to shut our eyes to anything in him. There are things which make for optimism in this difficult situation. All our psychological ideas are new—they have not been available. They ought to give more and more support to progressing ethics and religion. They may help somewhat in harnessing the instincts which supply the power for remaking the world. I hope that pastors will be convinced that, if they can "attain to more knowledge of the inner workings of their own minds more information about the subtle but none-the-less perfectly definite laws which govern the psychic," they can rise to their opportunities without having, on the one hand, to regress to what is a thinly veiled medieval theology or, on the other hand, fall victims to modern illusions. They will hold up to all people, at all times, an orderly, cooperative, understanding Christianity.

## Ground Hog Supper

A "GROUND HOG SUPPER," planned and entirely prepared by the men of Bethel Church, Hurffville, New Jersey, served not only to raise funds for the church obligations, but also to establish a feeling of self-respect among the men of the church when they discovered that the women were not the only ones in the church who could raise money. John Gant, president of the Bible Class, is credited with the idea of organizing the men, and the achievement is reported by the pastor of the church, Charles R. Smyth.



Ready for Grinding

Plans for the supper were made at a meeting to which every man of high school age and over was invited. Seated in a circle, they ate peanuts and appointed committees. Five farmers donated hogs and the men killed them, ground the meat, rendered the lard, and made scrapple. On the appointed day, the day before "Ground-Hog Day," 950 pounds of "ground hog" were ready. About 450 persons were fed and the proceeds amounted to more than enough to pay the Conference Claimants apportionment of \$150. For the first time in a number of years, the World Service apportionment was paid in full, the conference apportionments were paid three months before the year closed and without the necessity of taking a "special collection."



# From the Annual Board Meeting

## Committee Report

Bishop Edwin H. Hughes, Chairman

**Y**OUR Committee *On the Report of the Executive Secretary and Reports of Departments* offers the following observations on these splendid reports.

### COMITY

We are pleased with the emphasis placed by our Secretary in his report upon the meaning of Christian unity and practical comity for the working out of a great missionary program for our land. Methodism has never had any view of a sacrament, or any theory of the institutional essence of church life that prevented her from full cooperation with her sister evangelical communions.

We are glad to believe, also, that this attitude of union in tasks is not at all inconsistent with a proper denominational consciousness that makes for loyalty to our own papers, and literature, and programs; so fully do we hold this viewpoint that we would counsel that, wherever possible, local unions be made by mutual withdrawals,—leaving in each hitherto overchurched field a society definitely related to some great church organization which shall give inspiration and guidance and the sense of wider fellowship. Too many local federations have been based on the idea that if you unite two corpses you will secure life. We will gladly approve the representatives of this Board in all efforts to join with our beloved partners in other communions in removing any wrong sectarianism and in furthering our common work in Christ's name.

### THE HOME MISSIONS CASE

With statesmanlike insight the case for Home Missions is set forth in this report. No one can face the facts presented as to the present situation in America and doubt the imperative need and urgency of Home Missions. The statement that "America's character crisis is far more serious and significant than her economic and social situation" is fully justified. "America's Soul Must Be Saved."

The statement concerning *Home Mission Needs* presents "a picture of such vast proportions as to be well-nigh appalling." If these needs could be gotten into the thinking and the heart of the Church there would be a real awakening of interest and giving on the part of our people.

We urge therefore that every possible effort be made to get before the church factual material to be found on pages 96 to 99 of this report, so that Methodism may be "challenged anew to undertake sacrificial contributions toward the support of Home Missions and Church Extension as an act of Christian consecration and devotion to the things that matter most in the United States of America."

### GOODWILL INDUSTRIES

The Goodwill Industries project has been moving forward with great momentum as a bureau of the Home Missions and Church Extension Board for a period of twenty years, under the leadership of Dr. E. J. Helms, who has shown himself to be a great humanitarian, a superb strategist, and a personality entirely consecrated to the great task of providing opportunity to handicapped and needy persons who seek "Not charity but a chance." The story in size, high purpose, and achievements is scarcely short of amazing, and could only have been made possible by divine guidance and approval and intelligent human cooperation. The net worth of buildings and equipment owned by local Goodwill Industries now stands at \$3,906,551. During the last payroll period of August, 1938, 2,994 handicapped people received pay for self-respecting services rendered in the interests of humanity. For every dollar the Board of Home Missions and Church Extension has put into Goodwill buildings ten dollars have been added from local sources. Locally, for every dollar furnished by the Board, there has been paid to these unfortunate ones, who would otherwise be on some charity roll, forty times as much as has come from the Board for this purpose. There has been a systematic effort made to discover and remove the causes of some of this poverty. Hundreds of people have been helped into normal industry. During the last ten years the aggregate attendance at Goodwill chapel services throughout the nation has reached the record-breaking total of 5,550,758. Social and religious and educational community services are also conducted with telling effect. The appropriation of the Board for the establishing and strengthening of Goodwill Industries seems entirely inadequate. If \$25,000 per year could be set aside for this purpose, the results would be multiplied many times over the present splendid record of employment, aid, and Christian development of individuals and groups in many cities throughout the nation.

### UNIFICATION

Reporting on those sections of the Executive Secretary's Report dealing with the question of the unification of American Methodism, appearing on pages 14 and 15, we recommend that the plan proposed by the Joint Unification Commission's special committee charged with drafting plans for the organization of our missionary work be referred to the Uniting Conference; and that the "Ad Interim Plan," which is a proposal outlining legal methods to carry on the work of the Board of Home Missions and Church Extension between the Uniting Conference and the time when the General Conference may order otherwise, be approved.

### CHURCH EXTENSION DEPARTMENT

At the close of this, the 75th year since its inception, too much cannot be said in praise of the work of the Department of Church Extension. We doubt if, even in their most sanguine moments, the pioneers, who were responsible for its organization and blazed the trail for its progress, had the faintest conception of the vastness of the accomplishments of the work which they initiated. The progress which has been made in this field, under the splendid and tireless leadership of Superintendent Fred W. Mueller seems phenomenal. The work has progressed in spite of all sorts of discouragements, in spite of natural disasters, such as floods, tornadoes and winds and man-made depressions and recessions. The response from Methodists for relief from disasters has been most heartening, and the quiet unobtrusive, yet efficient, way in which the department has administered this relief is commendable.

It is significant that our Church Extension Department, with a total of seven millions in its fund, with its comprehensive program of service, with the size of its funds and the scope of its activities, constitutes a larger service unit than that of any other denomination and, in the making of adjustments, the Uniting Conference should take this into consideration.

Special mention should be made of the service of Finance, through the Division of Finance and Debt Raising. No one not engaged in money raising efforts can really appreciate what the faithful rescuers, having given part or full-time service have accomplished in wrestling with these debt problems.

The work of this Department should continue further the advance of Methodism.

### EVANGELISM

Your Committee frankly confesses to a fear lest certain important features of our work may more or less hide or hinder the supreme objective. Because the outer world is so big and evident today, it may conceal that inner world wherein our deepest service must be rendered. John Wesley came to his wide programs of social service after Aldersgate, and not before.

Our chief aim in the city is, in addition to and beyond all good housing and all pleasant playgrounds, to make people themselves the tabernacles of God and to give their hearts His deep and solemn joy.

Our chief aim in the country is, in addition to and beyond all recreational centers, and all counsel about soils, and crops, and cattle, to bring men and women and children to Him who made even the lilies of the field a pathway to God Himself.

We express, therefore, the most assured conviction that whether our work be urban, or rural, or racial, it must come to its culmination in a genuine evangelism. The excellence of the accompaniments in our programs must not blind us to this supreme and holy necessity. Wesley's last sermon, as he records it in his *Journal*, was on the text, "One Thing Is Needful." When his aged hand so trembled that he could himself no longer write the *Journal* entries, his friends recorded the fact that his very last sermon was on the text, "Seek Ye the Lord while He may be found; Call ye upon Him while He is Near."

Unless our work be definitely undergirded with an earnest evangelism, we shall have ecclesiastical tombstones erected over thousands of city and country churches in the next twenty years.

If it be true that there is even slight peril that much of the rural work in our land may pass into the hands of the Holy Rollers and other fanatical sects, we, ourselves, should catch the lesson of their evangelistic earnestness and make that the culminating method and the goal of it the supreme aim which will sanctify and empower our fine programs of every good sort. Duly we shall discover that Jesus the Saviour was no mere romancer when He said that, if we sought God's Kingdom first, the lower gifts would come with the highest gift. Our closing report is,—

That we shall insistently call people, wherever we work, toward the only Name given under heaven among men whereby we can be saved.



## Home Mission Appeal

(Editor's Note: The following Appeal to the Church, prepared by a Special Committee of which Bishop A. W. Leonard was Chairman, was authorized at the Annual Meeting of the Board of Home Missions and Church Extension, held November 17-19, in Philadelphia.)

IT has been said we are living "between the times." While this period of upheaval makes the lightest heart sad and the stoutest quake with fear, the Christian Church has great cause for thanksgiving to God for the evidence on every hand that Christian people throughout the world are again turning to the crucified but living Lord, and to His Gospel of righteousness, pardon, and peace. As we face the present confusion of turmoil of our day we dare not do less—we must do more for the salvation of the world.

Grave dangers confront us as a nation which make it imperative that we major not only in curative policies and programs, but also in preventive measures. Our democracy will be safe only in proportion as it is Christian; because the human content of Christianity and democracy are the same. Therefore, "America for Christ" must become more than a legend. This well known slogan must become the embodiment of a genuine passion based upon the undying conviction that Jesus' way of life must prevail in the Church, in the State, in the social order, and throughout the world.

Freedom of worship, lawful liberty, equality of economic and social opportunity were among the worthy objectives of the founders of this Republic. It is imperative that America's basic ideals in so far as they are truly Christian be strengthened in the lives and hearts of the American people. To that end, the value and importance of the Church in every city, town, and hamlet must be reemphasized. The larger recognition of laymen in the activities of the local church, the nurture and training of children and young people through the new emphasis in church school advance, the teaching and practice of the New Testament standard of stewardship and the larger recognition of youth in all the plans and programs of the Church are essential if we are to fulfill our God-given mission.

Furthermore, we call upon the pastors of our larger and more favored churches to take a definite, sympathetic and constructive interest in some adjacent but weaker church, rendering such assistance as may be acceptable and giving encouragement to those ministers and churches who find the tides of life running strongly against them. Such a movement would do much toward creating a missionary mind in many of our more prominent churches.

We believe our Church has ample opportunity for Christian dedication and action in every area of life. Every layman, whatever his talents, may find his place to work and render service in the Church. When hindered in a local situation he should possess the knowledge that others are supporting him in the wider Christian fellowship, regardless of interests or locality. We charge laymen to take hold where they are.

We call upon our Church people to give more earnest attention to prayer, the devotional reading of the Word, personal Evangelism, and such other forms of Christian service as will make the Christian Church once again a witnessing church to the saving power of Jesus Christ.

Jesus is not only the Saviour of the lost, he is also the Master of the saved.

### The Pew

J. M. Rowland

WE know a church where members of the congregation always take the back seats, leaving a lot of empty wood as No Man's Land, over which the preacher must shoot to hit them. Nothing cools the ardor of a preacher like empty seats before him.

We know another church in which the congregation always occupies one side of the church, leaving the other empty so that the preacher feels as though two tires on one side are flat and the other two are pumped up.

A report from Texas says a choir out there insists on whispering, looking around, and primping while the preacher offers the pulpit prayer.

A brother travelling up North says he worshipped at a church where a prominent member always sat in front of the preacher, but never looked at him. He covered his face with his hands most of the time.

In one big church, there is a member who sits in his pew and reads something all the time the preacher is preaching.

We heard of a church down South where the members rush for the door before the preacher finishes the benediction and they are always complaining because theirs is an unfriendly church.

A brother in Pennsylvania says he knows a Methodist who looks at his watch several times, while the preacher is preaching. Often he snaps it so it can be heard all over the church.

We know a Methodist layman who sits on a cushioned pew and sleeps through the service when he is riding on a five-cent fare and not a Pullman rate.

And there is the congregation with some brethren and sisters who rush to see the new preacher and sit on the front seats for a few Sundays, when they have not paid any attention to the former pastor for the last nine months.

We have heard of Methodists who spend half of their Sundays visiting friends and relatives, keeping them from church and not going themselves.

A pastor reports members of his congregation who seem weather-proof in their own affairs of business and pleasure, but seldom get to church because it is either too hot, or too cold or too dry or too wet.

We once visited a church where the hymn books had been written on and otherwise defaced.

But there are many fine church people who have fine mannerisms, as well as those who have unpleasant ones. There are those whose manner is always to speak to visitors and be friendly.

We recently preached in a church as a stranger. At the close of the service almost every soul present came forward and spoke to the visiting preacher.

We know Methodists who are always in their places at their churches unless they have a valid reason for not coming.

Richmond Christian Advocate.



### 1868 (Reproduced)

AN outstanding feature of the Annual Meeting of the Board of Home Missions and Church Extension, held in Philadelphia, November 17-19, was the celebration of the 75th anniversary of organized Church Extension in Methodism, and a part of that anniversary program, which made a strong appeal to the large audience which crowded Arch Street Church, was the reproduction of a church extension committee meeting held in 1868. For the benefit of the readers of THE PASTOR'S JOURNAL who could not be present at this anniversary celebration, we reproduce above a group picture of the participants in this historic episode. From left to right the pictures are: Mr. H. Conwell Snoke, representing Mr. Spencer; Bishop Charles L. Mead, representing Bishop Thompson; Bishop Titus Lowe, representing Bishop Scott; Bishop Ernest G. Richardson, representing Bishop Simpson; Bishop Herbert Welch, representing Bishop Clark; Bishop H. Lester Smith, representing Chaplain McCabe; Bishop F. T. Keeney, representing Bishop Morris. Superintendent A. S. Moore, who represented Corresponding Secretary A. J. Kynett; Editor Dan B. Brummit, who represented Bishop Kingsley; the Rev. V. E. Turner, who represented Mr. Tasker; and Mr. Dean Taylor, who represented Mr. Long, apparently escaped the photographer, as their pictures do not appear in the group.



Town and Country Church Score Card

By Aaron H. Rapking

	Possible Score	1939	1940	1941
<b>I. Membership</b>				
Seventy-five per cent of members in regular attendance at the church worship service .....	(10)	( )	( )	( )
Annual ten per cent increase in membership .....	(10)	( )	( )	( )
One church paper for every five members .....	( 5)	( )	( )	( )
Up-to-date constituency roll .....	( 3)	( )	( )	( )
Well-made map of parish .....	( 2)	( )	( )	( )
Total .....	(30)			
<b>II. Organization and Program</b>				
Active official board or other organization of church officials .....	( 2)	( )	( )	( )
Regular attendance at quarterly and district conferences .....	( 2)	( )	( )	( )
At least one well-planned and conducted religious service a week besides the church school .....	( 8)	( )	( )	( )
A leadership training program in Christian education .....	( 8)	( )	( )	( )
Good choir cooperating with pastor in making worship programs effective .....	( 4)	( )	( )	( )
Church school graded to meet the needs of pupils using Methodist literature .....	( 8)	( )	( )	( )
An effective Epworth League or other young people's organization .....	( 8)	( )	( )	( )
Cooperation with other churches and organizations in meeting the spiritual, social, recreational, educational, economic and other needs of the community .....	( 5)	( )	( )	( )
Active Ladies' Aid and Men's Brotherhood .....	( 6)	( )	( )	( )
Women's missionary society .....	( 2)	( )	( )	( )
World Service council or benevolence committee .....	( 2)	( )	( )	( )
Total .....	(55)			
<b>III. Finances</b>				
The average per capita giving ten dollars per member for ministerial support and current expenses .....	(10)	( )	( )	( )
The average per capita giving five dollars per member for benevolences .....	( 5)	( )	( )	( )
Every member canvass for current expenses, ministerial support, and benevolences made annually .....	( 3)	( )	( )	( )
Reaches full Million Unit Fellowship quota .....	( 3)	( )	( )	( )
Monthly payment of all obligations.. ..	( 3)	( )	( )	( )
Church property insurance .....	( 1)	( )	( )	( )
Total .....	(25)			
<b>IV. Equipment</b>				
Lighting: electric 5, gas 4, acetylene 3, mantle lamps 2, oil lamps 1 .....	( 5)	( )	( )	( )
Heating: gas or coal furnace 3, gas, coal or wood stove 2, proper ventilation 1 .....	( 4)	( )	( )	( )
Physical appearance of church good and well kept inside and outside.....	( 4)	( )	( )	( )
Good pulpit furniture .....	( 1)	( )	( )	( )
Church well located with good church yard and hitching or parking space adequate .....	( 3)	( )	( )	( )
Shade trees, shrubbery, and flowers....	( 3)	( )	( )	( )
Sanitary toilets .....	( 2)	( )	( )	( )
Bell .....	( 1)	( )	( )	( )

Good rooms 6, curtains 4 for church school .....	( 6)	( )	( )	( )
Plenty of small chairs .....	( 2)	( )	( )	( )
Well-selected library .....	( 2)	( )	( )	( )
Good song books, organ or piano....	( 2)	( )	( )	( )
Maps, pictures and charts available to meet needs .....	( 2)	( )	( )	( )
Equipment for social needs or available for church use .....	( 7)	( )	( )	( )
Parsonage in good condition, with satisfactory conveniences and yard attractively arranged and well kept .....	( 6)	( )	( )	( )
Total .....	(50)			
<b>V. Objectives</b>				
Members study the Scriptures and apply them .....	( 8)	( )	( )	( )
Members know their neighbors and love them .....	( 6)	( )	( )	( )
Members know their community and serve it .....	( 6)	( )	( )	( )
Members understand their government and are good citizens .....	( 6)	( )	( )	( )
Members study world problems and help to solve them .....	( 6)	( )	( )	( )
Members know God and glorify Him .....	( 8)	( )	( )	( )
Total .....	(40)			
Grand Total .....	(200)			

When a doctor examines us, he has in mind a normal, healthy person, and, in examining us, he compares our temperature, our heart-beat, etc., with that of a normal person. This process helps him diagnose the case as a basis for writing a prescription. This score card is a teaching device to help ministers and laymen develop a picture in their minds of a healthy progressive church, so that they can help diagnose the program of their church as a basis for making constructive plans to improve the effectiveness of the church building the Kingdom of God.

The figures in the first parenthesis on the score card are the points possible under the different items. If seventy-five per cent of the members are regular attendants at the church services, the score will be ten points; if only one-half of the seventy-five attend regularly the score will be five points, etc. If the church has a ten per cent increase in membership during the year the score will be ten, if only an increase of four per cent the score will be four, etc. A church with a membership of one hundred taking twenty church papers, will score five or taking ten will score two and one-half. Official and church school boards, quarterly conferences, Epworth League cabinets, leadership training classes might well use this score card as an aid in diagnosing the church and church school situation as a basis for working out a constructive program. At about the same time each year the scoring process should be repeated to discover what progress, if any, has been made. With these suggestions as to how to score a church, district superintendents, pastors, and many laymen should have no difficulty in scoring the membership, organization program, finances, church and Sunday-school equipment of churches by using this score card.

The first five parts of the score card are means to certain ends and the objectives are "the abundant life" physically, socially, intellectually, and spiritually for all in the community and the establishing of the Kingdom of God on the earth. "By their fruits, ye shall know them." So I have included under the sixth heading, "Objectives of the church." The church that scores high on all of the first four headings will, under normal circumstances, score high on the last heading.

It is well to keep in mind the best ideal for the church and church school program in determining the score. If you have low standards and ideals for your church you will tend to score high, while if you have vision and see possibilities of improving the church and the church school program you will tend to score low. The best results will be achieved by facing frankly and honestly the real situation and the possibilities for future growth and development.

How many points out of 200 does your church or churches score?

Copies of this score card can be secured from the Department of Town and Country Work, Board of Home Missions and Church Extension, Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pennsylvania.



# A Son of Methodism

By Dorothy Black Hamill

**WILLIAM BOYD** was born in 1864 in Philadelphia. His father and mother were both Methodists. His grandparents had come to Philadelphia from Ireland. His grandfather belonged to the Presbyterian Church, and there were not a few raised eyebrows when he was brave enough to marry a Methodist woman. Two pews were maintained in each church, and the entire family occupied them upon different occasions. The children were permitted to choose their church, provided they chose either the Methodist or the Presbyterian.



Wm. Boyd

Young Boyd grew up in the church. He went to Sunday school and church. At his grandfather's house, he listened to the conversation of great clergymen and he delved into the books of his grandmother's library. He was a serious little boy, fond of books, absorbing much of the religious atmosphere of his own home and that of his grandparents.

When the boy was fourteen, his father died. He had been an employee of the Baldwin Locomotive Works. Besides his son, he left three daughters and his wife. William now looked upon himself as head of the family. He put aside his plans for a higher education and went to the Baldwin Locomotive Works.

"I need a job," he told them. "I'm head of a family, and I've got to support them."

The men were impressed by the boy's determination, and gave him a job as office boy with a salary of \$3 a week. Then he had to tell his mother. She was proud of his initiative, but worried, too.

"You'll miss your schooling, son," she said.

"I know, mother," the boy told her. "But I'll make it up later. I promise you."

So at the age of fourteen, William Boyd entered the business world, working his way up to a secretarial position. His boss realized that this young man had possibilities which could not find expression in his present job. He advised him to look for another place with a larger scope. So young Boyd entered the Y. M. C. A.

His first experience was in Kansas City. At a convention, he met Miss Corabel Tarr, also of Kansas City, daughter of a Methodist preacher, and secretary of a Y. W. C. A. They were married in 1892.

The same year, Mr. Boyd went to Evanston, Illinois, as secretary of the Y. M. C. A. there. His work in that position was notable. He organized one of the first suburban Y's in the country. A new building was erected, containing one of the first swimming pools ever to be included in a Y. M. C. A. Mr. Boyd's pioneer work led to the establishment of many other suburban Y. M. C. A.'s.

Mrs. Boyd was the graduate of a small college, and she saw that in order to prepare for the larger positions she was sure he would have, her husband should have additional training. She insisted that he should go to school, and, to make that possible, she went back to work, entrusting the three children to the care of their grandmother. Mr. Boyd worked during the day, and went to school at Northwestern University in the evening. This continued for three years. Later he secured his degree, and some years afterwards, was awarded an honorary degree.

In 1901, Mr. Boyd joined the advertising staff of the Curtis Publishing Company as salesman in the Chicago office. Six years later he was manager, and in 1915 was transferred back to his home town, Philadelphia, as advertising director. In 1920, he became one of the vice-presidents of the publishing company. As such, he was an outstanding leader and pioneer in the development of modern advertising. He refused to accept liquor advertising for the Curtis publications.

Mrs. Boyd was interested in foreign missions. Her father had wanted to go to the foreign field. He never had that chance, but his feeling had influenced his daughter. So, Mr. Boyd, also, became concerned about missionary work abroad.

He and his wife traveled around the world and visited many mission stations. They gave a modern gymnasium to Yenching University at Peiping, China. Until that time, Chinese educators had paid little attention to health and physical culture. The gymnasium did much toward bringing health programs into the school curriculum.

Mission schools and hospitals felt the generosity of this Methodist couple. They gave liberally where they saw need.

They took two Chinese girls into their home and educated them. One subsequently became a doctor, the other a teacher.

On one trip Mr. Boyd's party was in a seaport town in China. He learned that the fish market was held at four in the morning and was a very picturesque sight. Mr. Boyd and his friend determined to see for themselves. At four in the morning, they were at the market. Here they found throngs of Chinese, haggling over minute pieces of fish.

"Wonder why they are all buying such tiny morsels," Mr. Boyd pondered. Then he found out. It was all that the poverty-stricken people could afford, but the little pieces would at least flavor their rice pots.

The two visitors went to the boats and selected the biggest fish of the lot. They ordered it cut up and delivered to the people—in large pieces. Several hundred pounds of fish were distributed, and something like a young riot ensued.

Back in his native country, Mr. Boyd continued his church work. He was a member of the Board of Home Missions and Church Extension and later of the Board of Foreign Missions. He went twice to General Conference. He was a member of the Methodist Hospital Board in Philadelphia. He was active in Men's Bible classes, and was a personal contributor to Y. M. C. A. causes and the Silver Bay Association. He had a deep interest in the Wesley Foundation, and contributed to it. He led in raising \$40,000 for the Philadelphia City Missionary Society.

As his income increased, Mr. Boyd gave ever more liberally, but he also believed that giving was the duty and pleasure of every man. He gave his money in such a way that others would be inspired to give. He was one of the members of First Church, Germantown, instrumental in relieving the church of its building debt.

Church union was another concern of Mr. Boyd's, and he was eager to see it consummated. He bought countless books and distributed them to young preachers whose salaries could not extend thus far.

He was a voracious reader,—history, science, astronomy, travel. Philosophy was one of his favorite subjects, and theology fascinated him. He would listen to, and delight in, a sermon on the most abstruse theological subject.

Dynamic and impulsive, William Boyd was a man of interesting personality. He wasn't always diplomatic, believing rather in frankness than in tact. But he won the respect of his business associates and church friends. He cared little for social life, but he had a rich home and church life. There was Bible reading every morning at the breakfast table.

In spite of the brilliance of mind and his genius at organization, he cared little for the applause of men. His home and church filled his life. Dependent for companionship and deep understanding on his wife, he only outlived her by six weeks. Both Mr. and Mrs. Boyd died in 1937.

In speaking of this man, his pastor mentioned one significant thing. It was his Bible—a book that had gone through life with him, now old and torn and ragged. Pencil marks ring certain passages. It is a book that has seen use.

## Books Received for Review

**Is It Right or Wrong?** By Nolan B. Harmon, Jr. Cokesbury Press, 1938; pp. 231; price: \$1.00.—A discussion of practical and ethical considerations in Sunday amusements; marriage and divorce; investment and gambling; church and state relationships; war; capital and labor.

**The God Whom We Ignore,** By John Kennedy. Macmillan, 1938; pp. 260; price: \$2.00.—The importance of bringing men to God; what the church ought to offer to men; the reasons men give for neglecting the church; do men want God; a plea for a great Christian revival.

**The Bond of Honor,** By Burton Scott Easton and Howard Chandler Robbins. Macmillan, 1938; pp. 112; price: \$1.50.—A marriage handbook, dealing particularly with the marriage service, its conduct, and implication. It contains a foreword by George A. Buttrick. It is designed to help pastors in explaining the responsibilities of marriage to young people and is recommended as a gift to a man or a woman about to be married.

**Second World Conference on Faith and Order,** Edited by Leonard Hodgson. Macmillan, 1938; pp. 383; price: \$2.00.—Official report of the 1937 Edinburgh Conference, containing a record of the day-by-day proceedings of the conference and the reports of various sections.



## WHY? HOW? WHAT?

By CHRISTIAN F. REISNER

Pastor of Broadway Temple, New York City

**Editor's Note:** From time to time Dr. Reisner will answer questions in THE PASTOR'S JOURNAL, if questions are received. Mail questions by post card or otherwise directly to Dr. C. F. Reisner, 639 W. 173rd St., New York City, indicating that they are to be answered in THE PASTOR'S JOURNAL.

Dr. Reisner would appreciate it if a wider variety of questions were sent in. Send him any of your problems. He will not use your name if you so state.

50. James D. Morrison, pastor of Central Baptist Church, Providence, Rhode Island, asks: "How shall 'dead' members be revived?" Some are so fixed in their grave-clothes that it will take as much power as Jesus exercised over Lazarus to awaken them. But we must patiently persist and never despair. It usually takes more to revive a dead one than to transform a sinner. Nevertheless, the memory of the old delightful experience never dies out in them. Some features of the old-time Methodist class can be revived. Make a careful list of the indifferent non-attenders. Endeavor to find a list of loyalists who will agree to take one or two "dead" ones. They must call on, telephone, write them. They will follow them up as diligently as a salesman does a possible customer. Call these "loyalists" together for a report meeting. Sometimes the pastor or a prominent member is blamed and he can heal the hurt. Insist, during an every member canvass, for every grievance to be written. I personally follow them up. It might be possible to have a cottage prayer meeting at one or more of their homes. Call it a house party. That has awakened some. Keep them on the mailing list. Do not remove them from your records as long as you know the address. I mean to try a series of "sales" post cards this fall. A national product once sent me a post card every week for six months. Could we not design one that is new and original for six or eight weeks? It might be an invitation each time signed by a different person who will suggest that he or she will watch for him or her the next Sunday. The pastor might send the card each week.

51. How can we secure practical cooperation in a church? I know a young pastor who rallied around him a happy and very loyal group by helping them organize a "Cooperative Grocery Company." They started with a very small stock in the corner of a garage. Later they moved into a basement of a home and hope soon to have a storeroom. It is a questionable procedure for most pastors. This young man, however, had a group of laboring people who owned little themselves. They found great satisfaction in owning a store. Practically, it taught them to work together sympathetically and unselfishly. They meet each week to talk and are guided into various lines of cooperation always in an atmosphere of prayer. For example, the young minister built a parsonage but did not have the money to furnish the attic floor. This group volunteered to work at night and completed it. The same company breaks up into smaller groups and discusses practical religion every Wednesday night.

52. Please suggest two or three simple plans for advertising a church. I was the first honorary member of the New York Advertising Club and have made a careful study of this subject. As a result I wrote a book called *Church Publicity*, published by the Methodist Book Concern. I think it is out of print, but I have a few copies

on hand. Secure some local merchant to print an advertisement on a church calendar. Find a local printer who will design and print an impressive one for the price charged for the advertisement. I have done this several times. It puts a year round reminder on the wall of every home and at no financial outlay. Roy Smith, pastor of First Methodist Church, Los Angeles, designs a card for his members to hang in a conspicuous place which states: "The members of this household are members of the First Methodist Church of Los Angeles and will be glad to have you accompany them to any of her services." When in a town where people lived on the first floor of houses I designed an attractive window card. It was printed in red. The people put it in their front windows to advertise special meetings. It was so unusual that neighbors stopped to read it and remembered. I find that small blotters costing about \$7.00 for 2000 are unusually effective advertising if put into private homes. Purchase tags used by express companies or stores to attach to bundles with addresses on them. Print "I am knocking at your door to invite you"—then name the church or some special meeting. Ask your young people to hang them on the door knobs of houses. Add an appropriate scripture verse. In the next issue I will tell how to use the newspapers effectively if some one is interested enough to write me.

53. W. H. Austin, pastor at Warwick, New York, asks: "Is there any useful substitute for the old-time Cottage Prayer Meeting?" No one can compute the good this plan did. In my first church, whenever a person was converted, we immediately arranged a cottage prayer meeting in that house. If a family or members of it grew cold spiritually and neglectful of the church, we requested the privilege of holding a neighborhood prayer meeting in that household. "Billy" Sunday always insisted that many cottage prayer meetings be held in preparation for his evangelistic campaign. These "house" prayer meetings are still very helpful. In fact, some churches in which the mid-week service has been abandoned, have successfully substituted a series of "House Parties." A committee for arrangements is appointed to select the house and arrange for light refreshments. This committee conducts the first 20 minutes of the meeting. The pastor then comes in and conducts a "conversation circle." He may ask, "How did you happen to come to this church?" "Why do I know I am a Christian?" "Why do Roman Catholics go to church?" "What good does it do to pray?" Many similar topics are used. A few are called upon to start answers to the questions. They sit around informally. Soon

all are joining in and talking freely about religion and their experiences. Of course, the pastor must control and guide the discussion. But it works.

54. A western pastor wants to know: "How can the church effectually use the mail?" I once made a careful study of the weekly church "bulletin" or "paper." It is too frequently "weakly." In this modern day, it can be very valuable. Filling the back page with a long list of officials may not be the best use of space. Mere stereotyped announcements of regular meetings are not sufficient. It should sparkle with news, contain spiritual paragraphs, glorify the church. I spend from two to three hours a week in dictating my church paper and put my best self into it. By securing a second-class permit it costs little to mail it. Advertisements, while not ideal, pay for it where the church cannot finance it. I will be glad to mail samples to anyone who writes me. Experts say that the regular U. S. postal card is the most effective single piece of mailed matter. Everyone will turn over a card—especially if addressed in ink—and read it. Dr. Stover of the Messiah Lutheran Church of Philadelphia sends out a different card nearly every week. It is impressive, enthusiastic, pertinent, covering only two or three important items. Most of us put too much on a card. I frequently send one out reproducing my own handwriting. The best way to do that is to take a piece of white paper twice as big as a postal card, 11 by 6½, and write your message in large form in India ink. Take it to a lithographer and he will make a plate the right size and a printer will then run it through the press for a small cost. I will gladly send a sample, if postage is sent.

55. Another pastor writes: "Please suggest some way to get people to practice home devotions." Increasingly, I believe in pledges. A few years ago I secured the written promise of a great many people to read some portion of the Bible every day. A number testified that that method fixed a habit. They later spoke of the high delight which gradually came to them in reading the Bible as they followed this habit. I now use the "Upper Room" very largely. Fifty persons pay 30 cents a year and have it mailed to them. Then I order 150 more and put two or three men to selling them. There are a number of similar helps, but this one cannot be excelled. Then, I sell copies of Harper's edition of the New Testament which gives the Moffatt translation and King James Version in parallel columns. This book costs \$1.00. I frequently buy and sell such books as Sangster's *God Does Guide Us*.

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## THE UNIFIED SERVICE

By PARRIS C. GREENLY, Pastor at Linden Avenue Church, Jersey City, N. J.

ABOUT a year ago I felt that the time had come when we must do something radical or eventually we would lose about seventy-five young people, as this church has lost them again and again. Twenty years ago the pastor of this church, who happens to be one of my best friends, had a very large Sunday school and a large Epworth League. He was a young minister, aggressive and most successful with young people. He raised and spent over \$30,000 in building a fine community hall in the church. His pastorate of six years was by far the most outstanding ministry this church has ever had. We are still enjoying some of the fruits of his labor. But when we come to count the members of our church who were his children and young people, not one in ten of them is here now. Ours is not a community rapidly deteriorating. Hundreds of people who once were children in this Sunday school still live in this city and surrounding communities. Very often I meet some of them. Why did so many of them become lost to the church?

In the past three years I have received into the church one-hundred-and-fifty new members. Most of these are young people, brought up in our church school. Rarely did any of them attend the church service, except those in the choirs. After they joined the church it was almost the same. In fact, many of them frankly said that when they had attended the Sunday school in the morning and the Epworth League in the evening, that was all the religious services they wanted. They had been taught a loyalty to the church school but were totally void of a loyalty to the church worship service. After much discussion of the unified service with these young people and a number of announcements from the pulpit, we decided to begin it the first Sunday in November. In preparation, we took the church school into the church sanctuary for the month of October for a half-hour of worship service and then the departments returned to their respective rooms for a half-hour study period. The closing service immediately was eliminated. This month's preparation had a most wholesome effect. It enabled us to begin the unified service without any confusion or the loss of a single person. To my great surprise the adults were all present the very first Sunday at 10:30 a. m. After about fifteen minutes of worship, a story-sermonette is given for the small children, after which the primary department and some of the juniors return to their respective rooms, while the others stay for the full service, which ends at 11:30 a. m. Then all classes go to their own rooms for a half-hour study period.

One immediate result has been that about thirty adults who never before attended the church school, now stay for the study period. Of course, there was some opposition at first, but not enough to be taken seriously. Some new problems have been created. The regular church school collection has decreased and the study period is often shortened. Occasionally some of the adults go home after the hour of church service.

The attitude of the children toward the church service is most inspiring. They participate wholeheartedly in the forms of worship, and for the prayer are as reverent and quiet as the adults. They greatly enjoy the story-sermonette. When I ask what the story was about last Sunday a whole host of hands go up. Best of all, these children are learning to worship with the whole congregation. Their responsiveness has dissipated the opposition more than all

the arguments. They are never late for the service.

The young people have also shown a wonderful improvement in their attitude of worship and responsibility to the church. It is rare that any of them are absent from the hour of church worship. Not only do they participate in the worship but frequently groups of them gladly conduct the worship service. They even tell the story-sermonette and leave the sermon as the pastor's only part in the service. Most of these young people are regular contributors to the church budget, and the young men frequently are the ushers.

We shall not return to the old way of having two separate religious services, at least not while I am the pastor. It is the greatest privilege of my whole ministry to have all these children and young people in my congregation every Sunday morning. I am convinced that the unified service is a long step in the right direction toward keeping our young people in the church. It fills a long-felt need.

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## PURPOSEFUL VISITATION

By W. LEMUEL CLEGG,  
Pastor, Bethel, N. C.

THERE was a time when this preacher had to force himself to do much visiting. Yet there was the knowledge that visiting ought to be done. On the other hand, so much of the visiting seemed to be useless except in the general matter of getting acquainted with the people. I began to try to think the thing through. One thing was plain, that it required no effort to visit when there was a real reason for the visit and when there was a definite purpose in making the call. If there was sickness in a family, I wanted to go see them because I felt that some service could be rendered and some encouragement brought to them. If there was a task for which a person was needed, it was no effort to make the call and talk to that person about it. Whenever there was something definite and specific to be done for a person or for the church, I was usually eager to go. On the other hand, to visit "just to be visiting" was boring. I could see little value in it.

So why not make visitation purposeful? Family altars needed to be established. Church members needed to know more about the missionary work of the church. People needed to know about the educational task that the church is undertaking. Men and women in my church had a need for a deeper and more meaningful Christian experience. Children needed to be instructed and encouraged. People in and out of the church needed to be brought face to face with this matter of what is involved in being a Christian. Were not these and many other things matters that could be accomplished by visiting the people?

The thought was a simple but happy one. Visiting could be made purposeful. The first step was to look about for something that would be of help. It was found close at hand. Ever since *The Upper Room* has been published, members of my church have been given an opportunity to get copies at the church each quarter. The custom had been to make announcement that copies of *The Upper Room* were available and ask people to get their copies and use them. It was decided to stop this means of distributing *The Upper Room* and instead take it to the people and show them how to use it. Here was a real purpose for calling in the home of every person on my charge. To be sure, I was not going into the homes and say, "Now I have come to bring you a copy of *The Upper Room* and give you a demonstration of how to use it." But I could say, after the usual greetings and inquiries had been exchanged, that I had something which had proved helpful to me and that I wanted to share it with them. Then the use of *The Upper Room* would be explained: that it was excellent for use in one's private devotions and that it was unexcelled for use in family worship.

After this was done, it was easy to say, "If you don't mind, we shall use one of these passages and have a word of prayer before I go." Such an approach has taken away all elements of self-consciousness on my own part and as yet has not produced a single embarrassing situation. Prior to the use of this method and approach it was the unusual thing to have a prayer in a home where a call was being made. Now it is the exceptional thing to make a call without having a prayer. In the last one hundred calls I have made, prayer has been offered in eighty-nine of the homes.

After the first round of visiting is made with the use of *The Upper Room*, the task is even more appealing and valuable. A study of each issue of *The Upper Room* reveals a veritable wealth of material appropriate for use in any situation or condi-

tion. If one is going into a home where there has been a long and trying sickness, a passage can be found that will fit the situation. If it is a home where death has come, likewise a helpful scripture passage and meditation is not difficult to find. If it is a home where there is worldliness, a meditation can be read and a prayer used that strikes at the very heart of the matter and at the same time does not give offense.

It has been found better to use the printed prayer and add an extemporaneous prayer. Two things are thereby accomplished: It gives a practical demonstration of how family worship can be held and it also affords the minister the freedom he likes and needs. Upon leaving the home the family is made a present of the copy of *The Upper Room* that was used.

But can one find the people at home? That depends on a number of things. If use is made of the telephone it takes only a few minutes to arrange an afternoon or evening of visiting. As a rule, it has been found better to visit the sick and aged in the afternoon. The evening is better when one wants to find the family together. Three visits can be made before nine o'clock in the evening, and I usually get in another visit after nine o'clock. My folk do not know my method, but I usually drive by the picture show each night about the time the first show is over and park for a few minutes. Almost invariably I see a man and his wife who are members of my church leaving the theater. I give them just about time to get home and then I follow them. It makes a good time to visit. As a rule, they have no other plans, and many of the best visits I have made have come as a result of following that simple routine.

What is the result? For one thing it has redeemed the matter of pastoral visitation for me. What was once a duty to be performed has come to be a privilege to be exercised. The thing that was once the least attractive feature of my work has become the most satisfying of all.

The work of the church has been placed upon the hearts of the people as never before in my experience. I have almost ceased to ask people to come to church. Instead I visit them, talk about the church, and pray for the church and for them. I have found that more effective than asking them to come to church.

The members of my church are becoming more intelligent church members. They are being made aware of the ultimate aim of the church and there is reason to believe that it is making a difference in the way some of them are living. To my certain knowledge, a number of family altars have been established. Furthermore, out of these visits with prayer have come quite a few sincere seekers for a deeper working of grace.

It may be just a coincidence, but since using this method of purposeful visitation in the homes of the people, the attendance at Sunday morning services has increased twenty-five per cent, and that of the evening services over a hundred per cent.

## TITHING

By SIDNEY H. DAVIES,  
Pastor at Mantua, N. J.

OVER a period of some months, at every official meeting, the pastor gave a fifteen-minute talk and discussion on stewardship largely following the ideals found in the little book, *Dealing Squarely with God*, by Bishop Ralph S. Cushman. At the same time a copy of this book was placed in the hands of six members of the financial committee. These books were to be read and passed on at the end of every month until all the official members had read them.

From the various book rooms and publishing houses pamphlets were received and passed out at the meetings, such as—*The Pay Check and Spiritual Growth*, *How to Tithe and Why*, *Is Yours a Guess-Work Church?*, *The Fine Art of Giving*, *The Stewardship of Self*, and many others. During certain meetings special speakers were brought in to speak on the subject of stewardship and tithing. A preacher in whose church tithing was working successfully came and presented his story. During all of these months, literature, pamphlets and the like, were placed on the literature table in the vestibule of the church and attention called to this fact from the pulpit.

Of course the community soon had the idea in the local gossip mart and the pastor flooded the community with literature so that there would be plenty of evidence on his side. When the church bulletin was mailed a copy of the pamphlet, *Is Yours a Guess-Work Church?*, was also included. Appropriate posters were made by young people and placed upon the notice boards.

The day came when, at an official board meeting, the test was made and a majority of those present promised to tithe. On this basis the pastor discussed the subject one Sunday morning during a sermon on stewardship. Cards had been previously passed out and many present signed them and promised to begin to tithe.

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## SIXTY-TWO CHURCH SCHOOLS

By CHARLES L. SWANN, Division of World Service Councils, Chicago, Ill.

WE studied sixty-two church schools. The majority of the schools (49) take monthly collections for World Service, but of these a large number expressed the need for some supplementary giving. This supplementary giving was obtained in various ways.

A special Easter Offering was the most popular. A significant use of the Easter offering was described by some schools as follows: a goal was set to be reached on Easter and each class was given a share in this goal; the monthly offerings and all obtainable other gifts were turned into the church school treasurer all through the year and credited towards the Easter offering; Easter was "the big day" on which the final totals were taken, and each class sought to reach its goal on that day. This plan seems to me to bear in it very excellent elements. First of all there is the challenging goal. Second, there is the point of climax on Easter Day. Third, there is the all-year-round, steady, character-building giving with the goal in mind. Of course, efforts were made to help the members of the school recognize that the goal—for reaching which no special reward was given—represented not money, but power for service. In some schools some day other than Easter was chosen as the annual missionary climax. Adding the birthday money to World Service givings was another type of supplementation. Two schools took only one World Service collection a year.

A small group of schools took weekly collections for World Service. In one school the entire church school collection was given to World Service. In four schools duplex envelopes were used, and in three other schools double collections were used.

Three schools gave to World Service under their regular budget, making no separate call for World Service giving from their members. This arrangement so lacks any missionary educational elements that it seems to me it is unworthy of the church school.

Twenty-nine schools said nothing about setting a goal. Thirty-three schools volunteered information on this matter, and this indicates their sense of its importance.

Not all these schools set a definite goal. In some cases the term "friendly rivalry" was used. Some schools held up their previous year's giving as the goal for this year—or an improvement on the previous year's giving. A number of schools pledged units to the Million Unit Fellowship Movement. Several schools mentioned the financial assistance of the teachers and officers in World Service giving of the church school. One worker writes, "We find it wonderfully helpful when some missionary-minded person (officer or teacher) gives his World Service offering in the shape of dimes or quarters through some class that is finding it discouraging going; we encourage teachers and officers to make all their missionary gifts through the Sunday-school class for the encouragement of the children."

Many schools emphasized the importance of making exact records of giving and of repeatedly informing the classes and members of the school of their standing as regards World Service giving. One school told how in one department of the school the World Service contributions were given only during two periods of six or eight weeks each, at which time the classes were studying definite missionary courses; this tying up of study and giving seems the ideal

and it may be well for all to endeavor to get some such correlation; of course, in many places it will be necessary to institute mission study courses where they have not been used.

In the reports of two schools it was mentioned that the church's entire World Service apportionment was raised by the church school; these schools felt that since very nearly the entire church membership attended church school this system was satisfactory. The correspondent from one of these said: "Our church in 1926 started a new building. At the time of dedication we found that we had a debt of \$41,000, and interest to pay. Each quarter we take pledges for interest and principle; that is done in the morning and evening service. This will explain to you why we decided to take our World Service offerings through the church school." This church reports a membership of 680 persons. The church school is pledging \$1,020 to World Service, or \$1.50 per member, which is considerably more than the average giving of the district.

For further information and helps write to the Division of World Vision Schools, 740 Rush Street, Chicago, Illinois.

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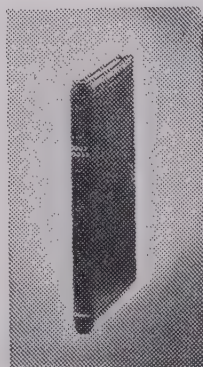
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5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of

ch. 5. 28.  
19 Or, regard any seed dwelling.  
ch. 10. 16.

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## LET US PAUSE

By RAYMOND H. HUSE,  
Pastor at Ithaca, N. Y.

TAKE, for instance, the junior church. The theory beneath it is that the adult service of worship with hymns, Scripture, prayer, and sermon is not adapted to the child mind. Therefore we must have a service particularly for children, meeting usually at the same time as the regular church service. The enthusiasm that some parents feel for this plan is not wholly unselfish. It would be a relief to them to listen to a sermon without having to be responsible for wigglesome children in their pews.

But even if we grant the soundness of the pedagogy of the junior-church idea, it has certain practical difficulties in its application. In most churches it must be in charge of volunteer and untrained workers, usually young men, who give this form of service for Christ and His church. Most of them are unprepared, at least in comparison with the pastor. Nor is it possible for them to spend hours in prayerful preparation. Usually they give in story form something they have read in a book or periodical. While they honestly endeavor to create the atmosphere of worship, the room in which they meet is not planned for that purpose. Moreover, it is still true that a sincere minister called of God to his work and ordained to the Christian ministry is better adapted to lead in public worship either for adults or for children than any lay helper. The argument that the child in church does not understand enough of the service to receive benefit from it is not, I think, a sound one. I believe that the testimony of a multitude of people who went to church in the days when both the length of the sermon and its character made it a great strain on a child brain and body is that there came into their lives a certain something, indefinable but real, which comes in no other way—like the message of the sunset or the inspiration of music.

I still believe that the best grouping for effective worship is not according to age in separate rooms, but according to families in separate pews.

Of course, if we are to stand for the idea of one common gathering of worship, in planning for the service we must remember the "child in the midst." This does not mean that necessarily we sing children's hymns. I am glad that my own childhood memories are musical with "Jesus, Lover of My Soul" and "Nearer, My God, to Thee." However, some of the hymns should be those equally adapted to children's thoughts and children's voices, and such hymns will be good for the older people also.

The prayer and sermon should be in simple, understandable language. If we have the child in mind in our preparation, we may possibly be understood by the adults.

Again I am a reactionary when I say I am not enthusiastic for the special sermon for children in every Sunday morning service. This for two reasons. One is the effect on the child, who is apt to think that he need not pay much attention to the rest of the service. The other is that the average minister cannot give two sermons on different subjects in the same service. Therefore, what he usually does is to "tell a story" to the children.

The custom practiced in some churches of having the children present for part of the service and then go filing out before the sermon is about the worst of all. We had Stanley Jones in our pulpit one morn-

ing. It happened that particular time our junior-church service was not in operation—but suppose it had been and, just before he started to speak, half a hundred children had gone out carrying the flag and singing "Onward, Christian Soldiers," and while he was giving his masterly message they had been listening to Susie Smith tell them a Bible story. Supposing the children had filed out of the Nazareth synagogue just as Jesus was about to speak!

Well, brother ministers, you and I are not Stanley Jones, nor are we like Him who came to Nazareth, but we at least are called to preach His evangel to men and women, and boys and girls.

—Zion's Herald.

## SERVING SEAMEN

By RAGNAR KJELDAHL, Pastor of  
Swedish Church, Philadelphia

SEAMEN are a lonely lot. After days on the ocean, they come into port, seeking friendship, and find only the waterfront saloons, cheap boarding houses, and a strange town.

We are helping to change that. The Seamen's Mission cares for many sailors, but our special concern is to meet and make friends with the Scandinavian men who come to the port of Philadelphia.

I was a sailor for about six years. As a boy I sailed on a Norwegian tramp (a name given by seafarers to all ships that do not go in a regular trade or established line). I did not reach higher than to a petty officer's berth in an American oiltanker, not because I could not go on, but because my aim in life had been enlarged, thanks to an experience in a little Norwegian Seamen's Mission in Liverpool, England. Do you wonder, then, that I love this work with sailors?

We visit every Scandinavian ship that comes to Philadelphia. Some ships are in for only a few days. Then we contact the Norwegian, Swedish, Danish and Finnish sailors and talk with them briefly. The church buys some Scandinavian and American papers and magazines, and friends donate others. These are given out to the men. We talk with them, perhaps eat on the ship, and accept various commissions—money to be sent home, checks to be cashed, mail to be sent. Sometimes a sailor will ask me to keep a sum of money for him until his return, lest he spend it unwisely.

Perhaps the ship is to remain in port for several days. Then we invite the men to church, where morning services are in the Norwegian tongue. On Thursday night there is a coffee festival—held more frequently in winter. There is a religious program, often presented by the crew. There is a social period when everyone gets acquainted, a lecture perhaps designed to give these visitors an idea of America, and then coffee and coffee bread. Friendships are made at the coffee festival that are destined never to be broken.

Sometimes, on Sunday afternoons, the church takes a group of seamen on a trip to special points of interest in the city. Sometimes it is to the park where all kinds of games are played. Valley Forge is another historical spot that is shown to the sailors. A small charge is made for transportation, and coffee and sandwiches form the basis of a picnic lunch. The men enjoy themselves like children. Often they carry along flags to decorate the cars. They play the games with whole-hearted eagerness, and, after the supper, usually begin to sing—national hymns, folk songs—for two or three hours at a stretch. Then there will be a service, with a brief sermon.

Christmas is one of the big days of the year. From Norway and Sweden we receive gifts from people who are interested in our work of caring for the boys away from home. There will be silk socks, wool socks, neckties and the like, with usually a letter inside. The seamen look forward to that letter. In fact, quite a few romances have started from these Christmas festivals.

One homeless young man got a package containing a letter. He had no family, and the Christmas message meant a great deal to him. It was a lovely, delicate letter, from a woman, and he immediately wanted to meet her. A year later, back in the old country, he hunted up the writer. She was as lovely and fragile as her letter, but, to his disappointment, she was an old woman. But they became friends, and it wasn't long before this woman was his second mother. Through her, he met the girl he finally married.

When seamen are taken sick and brought to a city hospital, we visit them there. One chap developed peritonitis ninety miles out of Cape Hatteras and the Coast Guard brought him ashore to Delaware. Although it was 118 miles from Philadelphia, I drove down at once. The man wanted the Lord's Supper administered and I conducted the service. Then I stayed with him all night and then in the morning the doctor said that he might possibly recover. He did.

Another one of our duties in this missionary work is to write to the families of boys who are ill or who die, and to help with burial.

Although this is work of a truly missionary kind, we are not dealing with a low class of people. The sailors are a high class, respectable people. There are poets, writers, philosophers and thinkers among sailors. Most of them have little to say. But when they get pen and paper, they have a genuine gift of expression.

Seamen have no veneer. They are just themselves. And they are often deeply religious. Alone so much with the ocean, the ship, and the stars, they begin to ponder on the things of religion.

Most of the sailors are between the ages of 15 and 28, and respond readily to the friendliness of a missionary. There is usually some man on the boat who is seeking for truth. If we find him, he soon begins to talk and often there will be prayer and other men will come in. It is very easy to approach seamen, because of their interest in religion.

So, while the seamen are in port, we try to give them comfort and cheer, and the sense of a Father God who is with them when they sail away for distant seas and other lands.

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## I AM CONVINCED THAT—

By LESTER R. MINION,  
Pastor at River Forest, Ill.

IN spite of difficulties, we must strive to maintain a schedule—a certain time for meditation and devotion, time for study, and allotted hours for calling.

We must plan in advance. It will not do to decide that a Father-and-Son banquet will be held in February and a Mother-Daughter Tea in May. Take a calendar and put the dates down. If a church school department head desires three or four social events during the year, decide when and where. Otherwise these matters are put off and perhaps given up altogether. When needed activities are dated and published to the entire membership the events will take place. If our schedule says that the men are to hold a supper on March 12, the supper will likely be held, although at the time it would be easier not to have it, or to postpone it. I find that a published plan, provided it is the church's plan and not the pastor's, helps to keep me and the church from procrastination and inefficiency.

The same principle is involved in a series of sermons. When a preacher announces a series of sermons on some challenging theme and generates a high note of expectancy on the part of his hearers, he will have an added incentive to study for them. We need to train our congregations to expect great things from us.

We have never found a substitute for personal calling. How can a minister make himself call? One answer lies in causing people to expect you. Spend five or ten dollars for government postal cards. Address one to every family in the parish. Then decide one week where you will call the next and mail the card addressed there with a friendly greeting saying that you expect to call the following week, indicating the first or last of the week. Of course, the system won't be infallible, but it will help. We will have a decided purpose in the call and probably leave a piece of literature—but the point is, we will call.

Give reports. Every pastor should use

all available laymen in the work of his parish. They like to report their work. A minister should not require a report from his workers, if he does not expect to make a report himself. An honest report of his work will help the minister to keep himself busy.

Book reviews help study habits. Let the preacher announce that he is going to give a book review on a certain night each week and he will study. A book review club could be organized in practically every church. I know we have literary clubs and women's clubs and book reviews elsewhere. But a minister gets books that are not reviewed elsewhere and there are people who do not belong to these various organizations. The minister will probably derive more benefit from the organization than anyone else.

We must eat intelligently, determine just how much exercise we need and see that we obtain it. Put a punching bag or rowing machine in the basement and after using them fiercely each morning, indulge in a cold bath! Every man must discover for himself what his own exercise must be, but to be efficient he must not neglect it. Then, too, he needs a hobby.

Of course, efficiency is not the *summum bonum* of our work. At times it needs to be sacrificed for something else. But we dare not evade the question of efficiency if we long to be good ministers of Jesus Christ.

## DEVOTIONAL

By P. WESLEY BARE,  
Pastor at Summit Hill, Pa.

HARASSED by the burdens of others, the minister must watch his own spiritual life. The patron saint of Methodism, John Wesley, arose at four in the morning and spent the first hour of his day in prayer and meditation. With this early-morning prayer as his background he could not fail. Without it, we cannot imagine that he would have succeeded. In the twentieth century this has become something of a lost art. It is easy to become "so busy doing the Lord's work that we forget the Lord." The minister is not primarily a social-service worker, but to be efficient he must do a great deal of social service work. He fears to neglect his parish work because of the certainty of criticism by his congregation, but no one knows, he reasons, if he slips in his regular devotional life. His reasoning is faulty. He loses the drive which is essential to success.

Because he is mystically inclined, the present writer has always had a consciousness of the special nearness of God when the Sacrament of Holy Communion is observed. To him, the Holy Sacrament is not to be worshipped, but it is one of the finest means of worship imaginable. At its observance he is reminded of the high calling of the minister as a doctor of souls. The burden of his responsibility is placed before him. He sees his parish and its needs pass before him in review.

These facts crossed the writer's mind several years ago during the Lenten period. He launched an experiment that he found very helpful to him. He determined during Lent to begin each day with a devotional period, the first part of which would be the observance of the Holy Sacrament in his study. A chalice, a paten, and a beautiful brass cross were procured. A window was transformed into an altar by placing a square of good velvet on it and covering it with a piece of linen. The chalice, cross and paten were placed upon this and took a permanent position here as parts of the study furniture. Because it was an altar the best materials available were used. For forty days during the Lenten period he began his day by using his little altar for sacramental purposes. Following this

observance he spent some ten minutes in a prayer of consecration, intercession, petition, and communion. Then followed the reading of a selected chapter from the Holy Word—pencil in hand. The reading of a chapter of a devotional book followed this. The entire devotional period consumed approximately thirty or forty minutes. Then the minister was ready for breakfast and the day's work. He noted evidences of growth in spirit, of real desire to work, and a tendency to meet problems with zest rather than with fear and uncertainty. Periodically since that time he has followed exactly the same procedure for extended periods of time, and always with the same result. He has therefore made it the practice of his life.

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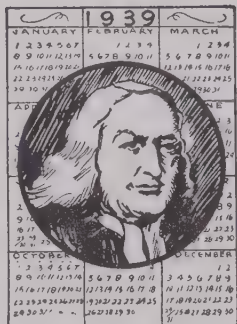
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# THE PASTOR'S JOURNAL



Volume XI



Number 2



March  
1939



ON Holy Thursday, 1938, George A. Simons, pastor of the Folsom Avenue Church, Glendale, L. I., publicly examined his high school age group pictured above, and, on Palm Sunday, received them into full church membership. At the time of their examination, they, with their parents and godparents, came to the Lord's Table. These thirteen Catechumens had been given six months of instruction in the "Membership Manual of the Methodist Episcopal Church" and the Bible. They were required to read the *Christian Advocate* each week as a part of training for membership in the church.

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OF THE  
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# CONTENTS

America (Editorial) .....	3
Planning a Centennial, By Clair Marvin Cook .....	4
The Apocrypha, By Ellis E. Pierce .....	6
Where Are the "Common People"? By George Q. Fenn .....	7
God Give Us Men! By Josiah Gilbert Holland .....	7
III. Home Missionary Fundamentals,	
By Secretary E. D. Kohlstedt .....	8
It's The Law, By Paul D. Leedy .....	10
A Minister's Influence, By John R. Scotford .....	11
Grouping Our Churches for Action, By Aaron H. Rapking..	12
Religion and Life, By Aaron H. Rapking .....	13
Story-Photo Enlargements .....	13
Units of Power, By Ormal B. Trick .....	14
Books Received for Review .....	15
Hymnals .....	15
Why? How? What? By Christian F. Reisner .....	16
Definitions .....	16
Minimum Salary .....	16
Christian Research Laboratory, By W. Vaughan Moore .....	17
Mountain Songs Recorded .....	17
New Story Leaflets .....	17
Library Service .....	18
Finance, By Thoburn Speicher .....	19
Illustrated Sermons, By Wilson Davis .....	19
Institutes .....	19
Percentages .....	19
Front Row .....	19
Building the Program .....	20
Literature Secretary, By John S. German .....	20
Permanence .....	20
Candlelight Communion, By Samuel Hughes .....	21
Summer .....	22
Mannerisms, By R. E. L. Folsom .....	22
Can Your Church Building Pass An Examination?	
By E. M. Conover .....	22
Cooperative .....	22
An Experiment, By George Q. Fenn .....	22
New Testament .....	23
Attendance .....	23
The Lord's Acre, By Clyde Onyett .....	23
With the New Hymnal, By William K. Anderson .....	23
Adult .....	23
The Church .....	23
Advocates .....	23
It Increased Attendance .....	23
Twenty-five Years .....	23

# America

(Continued from Page 3)

The same report contains a further elaboration of the purpose of the Society in the following words:

"It was the intention of this Society to extend itself, by means of auxiliary and branch societies, throughout the United States, and to embrace, in the field of its labours, every place, especially on our own continent, where the light of Divine truth had not yet penetrated."

In this first report, the words of Gabriel P. Disosway, hailing the organization of the new Society, are quoted as follows: "The hour of mercy to the benighted inhabitants of this western continent approaches. A ray of hope beams upon the region of want and misery where no Gospel is heard, no Sabbath is known, nor Bible found."

The attention of this early group was upon "the natives of our wilderness, the original proprietors of our soil, as well as many of the civilized inhabitants of our new states and territories." And, as Nathan Bangs, third vice-president, wrote: "It is no common cause you are called to support. It is the cause of God; a cause which involves the salvation of those souls for which Christ bled."

Some were even so brave as to vision the new Society "stretching its benevolent arms from the Allegheny to the Andes, encircling in its embrace the emigrant from our own vicinity, the native Indian upon our borders, the French, the Spaniard, the Peruvian; uniting all in the common bond of piety, and leading them to that blessed place, where there shall be one fold and one Shepherd."

The plan for the new Missionary Society was submitted to the General Conference of 1820 and was approved. However, a change was made in the name. The words "and Bible" and "in America" were omitted and the new organization came to be known as "The Missionary Society of the Methodist Episcopal Church," with a field as wide as the church might choose to make it.

The same year, the Society employed its first mission worker, the Rev. Ebenezer Brown, who went to New Orleans, which had eighteen years before been made a part of the United States. Other missionaries were employed as the years passed to serve particularly in neglected frontier communities and among American Indians.

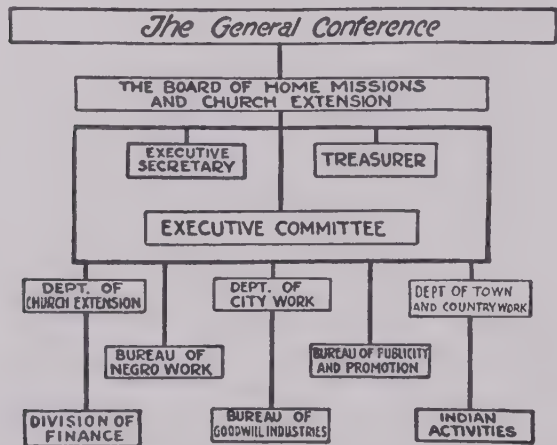
The report of 1821 gives interesting information as to what was expected of a missionary in South Carolina, namely, "to do the work of a missionary in such parts as are destitute and require to be supplied; to form societies for missionary purposes; to institute Sunday schools and to instruct the youth; to visit the Indians (the Choctaws in particular)."

In 1833 Melville B. Cox was sent as a foreign missionary to Liberia, and the following year Jason Lee went to the Oregon Country.

The General Conference of 1864 authorized the establishment of a Church Extension Society, as it had authorized the Missionary Society 44 years earlier. The new Society was incorporated in the State of Pennsylvania the following year. In 1872 the Church Extension Society was reorganized into the Board of Church Extension.

For eighty-eight years after its organization the Missionary Society was related to the total missionary program of the church, both in the United States and in foreign countries, but in 1907 a division was made in the work, so that a Board of Foreign Missions was placed in charge of missionary work in foreign countries, and a Board of Home Missions and Church Extension, combining the home missionary program of the Missionary Society and the work carried on by the Board of Church Extension, was authorized to direct missionary and church

(Completed on Page 5)



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## America

**A** STRIKING aspect of America's uniqueness results from the fact that the Christian church was not only woven into the original fabric of American life but it played a very important part in the creation of that fabric. All of the larger church groups shared in the enterprise.

It is a Methodist home missionary who is recognized by a state legislature as the "Father of American Oregon." It was a Methodist home missionary who was urged by a president of the United States to become governor of New Mexico. It was a Presbyterian home missionary who was placed in charge of the school system of Alaska.

It would be a mistake to assume that the organization of the **Missionary and Bible Society** in 1819 marked the first faint stirrings of a missionary enthusiasm in Methodism. It is more accurate to say that Methodism was born out of a missionary passion. It was an early leader who said "Methodism itself is a missionary system."

John Wesley was essentially an itinerant missionary, yet he took collections in the stronger societies, contributed personal funds, and designated amounts from the sale of literature to aid in the support of brethren in needy fields on "foot circuits." It was the contribution of missionary money in England which made possible the sending of Francis Asbury and other missionaries to America. Asbury so thoroughly identified himself with American life over a long period of years and served so persistently and sacrificially on America's frontier that he well deserves the title of Methodism's first and greatest American home missionary. It would be difficult to find a record of home missionary endeavor to exceed or even to equal in heroism, Christian devotion, and achievement that of the 45 years' ministry of Francis Asbury in America. He also collected funds for the "mite society" to aid preachers sent to "western" frontiers.

Within three years after Asbury's death in 1816, the need for an organized missionary enterprise was so keenly felt that, on April 5, 1819, a constitution was adopted for the **Missionary and Bible Society of the Methodist Episcopal Church in America**. The purpose of this **Society**, in addition to the distribution of Bibles, was very clearly stated in the first article of the constitution, as follows: "to enable the several Annual Conferences more effectually to extend their missionary labors throughout the United States and elsewhere." The "elsewhere" to which reference was then made consisted of portions of America which were not included within the United States.

In the first Report of the new **Society**, its purpose and the occasion for its organization were clearly stated in the following words:

"It had long been cause of regret, that that ministry, which has been so signally owned of God, was not furnished with pecuniary means in proportion to the extensive field in which it seemed destined to move, as well as to enlarge the sphere of its usefulness in those places where it had commenced its operations. Knowing that, for want of efficient aid, efforts to extend the benefits of the Gospel to remote and destitute parts of our country, had frequently failed, or if accomplished at all, it was under great embarrassments; and also knowing that large fields remained yet uncultivated, the members of this Society were moved to adopt the plan sketched out in their Constitution, as the most effectual in their power to remove the existing embarrassments, and to accomplish so desirable an event as the general diffusion of Gospel truth."

(Continued on Page 2)



# Planning a Centennial

By CLAIR MARVIN COOK

Pastor at North Ferrisburg, Vermont

IT may be your privilege to minister to a church during the hundredth year of its existence. It is a rich opportunity, an occasion for pageantry. A strong sense of the heritage of a hundred years can knit the church more closely together, can give it spiritual impulses gained in no other way. The actual carrying through of a full-fledged celebration, involving teamwork of all the organizations and all the individuals of a church, has practical values which only a large undertaking can achieve.



C. M. Cook

But the problem of translating the inherent values of an historical occasion into the hearts of a congregation requires more than a casual program presented in a casual fashion. I have known of a fiftieth anniversary celebration, run so quietly and so exclusively by the pastor, that some of the members who failed to attend church on a certain Sunday didn't even know about it until afterward. The weakness of that celebration, I suspect, was at two points: organization and publicity.

We began organization a full year in advance, naming the third week in August for the celebration, and announcing a number of goals for our centennial year: an attendance average of "One Hundred per Sunday for Our Hundredth Year"; twenty-five new members, of whom twenty-one have been secured and fourteen more on probation; and the raising of \$1,500 for a memorial organ, with each five-dollar contribution recognized as the "purchase" of a "pipe," three hundred pipes on sale. On August 15, 1937, one year from the beginning of Centennial Week in 1938, we inaugurated the year with a specially-written "Litany for the Beginning of Our Hundredth Year."

From that time on everything has been as much as possible geared into the Centennial idea, with publicity at every step through the newspaper, Sunday bulletins, pastoral letters, and in the final stages, radio. The securing of Dr. Halford E. Luccock as our Centennial speaker; the work of the Centennial Loyalty Committee; the every-member canvass; the attendance every Sunday; the appointment of an executive committee and sub-committees for the actual celebration; the completion of plans for each portion of the program—all these called for publicity and more publicity.

The outdoor historical pageant was advertised especially well; but nothing could have surprised us much more than to discover that our little church in the country (the village is so small we don't even have street lights)—that our rural church of 138 members had "made" nothing less than the *New York Times*; and, of all things, the Sunday society section!—"Circuit Riders Live Again in Vermont," and pageant details, evidently culled from the Burlington paper where the original item appeared. We have since learned that a similar item appeared in a Memphis, Tennessee, paper; and the publicity evidently inspired letters from several unknown people in Vermont, Rhode Island, and New York and a gift of \$25 to the organ fund from a former rural school teacher, absent from the community for many years.

The Centennial Loyalty Committee, formed in January, proved to be a happy inspiration. Since this is the only church in the community, the committee visited by

teams every Protestant family within the bounds of the parish, whether they had ever shown interest in the church or not. They explained the Centennial goals, extended a cordial invitation to join us in our worship and other activities, and invited them to sign a pledge agreeing to a definite number of Sundays of church attendance during the Centennial Year. Out of 97 signed Centennial Participation Pledges, 35 were from people who had not attended church during the preceding year, some for a far longer time. Surprise was frequent that a call in the interest of the church should be simply an invitation to attend. It is good occasionally to let people know that we are interested in *them*, not just their pocketbooks. We have kept a record of attendance of every individual, unostentatiously, and at the end of the year those who kept their pledge will be invited to a "Loyalty Achievement Dinner." One man who had not been in the church since 1907, and who refused to sign for even one Sunday, nearly stunned the record Easter congregation by his appearance as one of them. Each Sunday the attendance slogan, "One Hundred per Sunday for Our Hundredth Year," has appeared in a box on the bulletin, with the record of attendance the preceding Sunday, ranging from 39 to 169, and averaging to date just about an even hundred.

We saw the effects of the Committee's work also when we made the annual canvass in March. In taking pledges we used the "penny shares plan" (Church Cooperative Bureau, Elyria, Ohio), adapting it to read "Centennial Shares Certificate," each centennial share being a cent a day payable to the church treasurer by the envelope system. Asking people to share, and putting it on the basis of "selling" stock in the church enterprise—dividends to consist of happiness and satisfaction in sharing in the work—has a better psychology than an appeal to "give." There were 48 new pledges; and, for a church with 103 resident members, we felt we had nearly set a record with 140 contributors. The increase in pledges totalled about \$400, more than 25 per cent over the preceding year.

Then, too, there was the increase not only in local attendance, but in attendance of summer visitors. Through cooperation of the rural carrier serving them, letters of welcome went to each family of cottagers as they arrived, explaining the Centennial program and inviting church attendance. Loose offerings for the first half year were more than double those of a year ago.

During the month of August, former pastors occupied the pulpit on each Sunday. The celebration itself was climaxed by the Sunday morning service, with a guest preacher, Dr. Franklin Kennedy, and the afternoon address of Dr. Luccock. The pageant on Friday evening was preceded by a barbecue supper, supervised very efficiently by the young people. The Saturday evening feature was a harp and organ recital, which demonstrated the kind of music we can have when the organ fund is raised, with the electric organ installed for the occasion. Saturday was also the day of the baseball game, single versus married men; and the fish chowder supper which the men served. Visitors came not only from Vermont, but from New York, New Jersey, Massachusetts, and even one man from Florida.

Organization was necessarily the key to such a program. Plans were discussed at some length with the official board in June, and an executive committee was formed.



They met to decide just what events should be included, when they should come, and what committees were needed. They selected committees to care for publicity, entertainment of guests in homes, historical exhibit, the centennial handbook, mailing of letters, music, finance, barbecue, fish chowder, baseball, decoration, transportation, ushering, and pageant. A meeting of the chairmen of all committees was held, with their functions outlined; and they were made responsible for their committee's activity. And they did it so well that during the three days of the celebration the pastor was almost a man of leisure.

Eventually, however, two of the committees became largely the pastor's responsibility—the publicity and the pageant. Ah! the pageant! Staging it was largely cared for, and in excellent fashion, by the committee. But the historical research, the writing of it, and the supervision of endless details to make this brain-child live required hours of fascinating labor. It was presented with only one rehearsal, on an outdoor stage built at the foot of a gentle slope of meadow at the base of Mount Philo—a perfect setting, with room enough for several thousand people, had there been that many present, and with parking space at the top of the hill and one-way traffic directed by Boy Scouts. Seated on the grass, the audience watched the setting sun across Lake Champlain, with the Adirondacks blue in the background, at the close of the first of three magnificent days of perfect weather. Lights were furnished by courtesy of the power company, who did the wiring gratis. Attics and trunks of the whole surrounding neighborhood furnished costumes, at least one dating authentically from the Revolution. Frock coats passed from one to another between scenes, so that Dr. Luccock was led to remark later that he hadn't known there were so many frock coats in all Vermont.

The stage wings were made of fresh-cut evergreens, set in standards like Christmas trees; and on each side of the footlights they extended beyond the stage, forming a background against which the Chronicler and Reader in academic gowns stood inconspicuously to read the text of the pageant, the scenes portrayed in tableau. The Chronicler carried the thread of the years in verse, while the Reader gave the direct quotations from historical personages on the stage.

Beginning with Freeborn Garrettson, who led the first preachers into Vermont for Methodism, we saw "Crazy Dow," who founded the Monkton church from which ours branched off; Bishop Asbury, as he spoke in the next town in 1809; the quarterly conference of a hundred years ago, the beginnings of this church; the beginning of the "Old Mud" Wesleyan Church in the Hollow under Elder Cyrus Prindle, one of the Wesleyan founders; and the dedication of the rebuilt church in 1874. Here an exception was made to the tableau form; "Bishop Janes" led the audience in a litany, following first the order for dedication of a church, then swinging into an original litany which was an effective dedication to our second century. We concluded with the singing of the Centennial Hymn, words by the pastor and music by his wife, written especially for the occasion.

And the best of it was, organization had been so complete that the fifty characters went through it all without a hitch. The dramatic rendition of history gave us a lift that is still carrying us on the crest of its wave.

The historical exhibit committee did heroic work, collecting all kinds of items for the museum room set up for the purpose, especially the pictures of former pastors. They even found an old daguerreotype of the man who served the church in 1845, and there were few gaps in the display from 1860 onward.

One other thing—the radio. We wanted to advertise the pageant and celebration, but couldn't afford to pay

commercial rates. When the manager of the station was approached, he said they couldn't as a rule give away time—if they did for one, they would be swamped by others. However, he consented to take it up with the managing committee, and took along a copy of the first three pageant scenes, which we wanted to use in a fifteen-minute program. It was a great surprise, therefore, when he not only gave us the time, but voluntarily offered another fifteen minutes at the same time a week later! We accepted in haste; and the duty of writing another radio script was added to the pageant-writing and the steady flow of last-minute publicity. Fortunately there was plenty of material which was left from the pageant research; and the dramatized incidents from the life of Lorenzo Dow proved to be one of the most popular things we did.

Many interesting details could be filled in—the search in public libraries, town records, and even family genealogy records to find material for the history of the church and for the pageant; the letters that went to everyone we could locate who had ever had an interest in the church (a "research committee" compiled the list); the posters which went up in every community within a radius of twenty miles; the struggle to persuade the store manager that it was to his interest as well as ours to transport an electric organ to the church for our concert;—these and other things were valuable experiences.

Perhaps it is too early to forecast a permanent residue of spiritual values distilled from the celebration. But it has been a most worth-while adventure in cooperation; and we are sure it has given our church a great send-off into its second century of service.

## America

(Continued from Page 2)

extension work in the United States and its territories, excluding the Philippine Islands.

The home missionary achievements of Methodism during the 119 years of organized missionary activity have been vast indeed. It is doubtful whether any similar enterprise in the entire history of the Christian church has ever yielded larger or finer returns. Yet, curiously enough, the statements which undergirded the enterprise of 119 years ago are peculiarly pertinent today. It is still a "cause of regret that that ministry which has been so signally owned of God is not furnished with pecuniary means in proportion to the extensive field in which it seems destined to move." It is still desperately true that "for want of efficient aid, efforts to extend the benefits of the Gospel to remote and destitute parts of our country have frequently failed." It is still a fact "that large fields remain yet uncultivated." Yet it was these facts by which the "members of this Society were moved to adopt the plan sketched out in their constitution."

It was the missionary passion stirring in the heart of a layman, G. P. Disosway, which led him to go to Nathan Bangs and plead for the organization of a missionary society, and it is this same missionary passion which has been responsible for the amazing growth of Methodist churches and membership, and which has brought the transforming power of Christianity to millions of people who otherwise would not have felt that influence.

After the passing of the years the home mission field, like the foreign field, is still "white unto harvest." The future of Methodism will not be determined by the number of members on its rolls, nor by the form of its organization, but by whether or not the missionary vision of the fathers continues and the missionary passion of the pioneers still burns in the hearts of those who occupy its pews and pulpits.



# The Apocrypha

By ELLIS E. PIERCE

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IN our common Bibles there is a huge blank space between the Old and New Testaments; extending, in literature, over about a century and a half, from the last of the Psalms to the Logia; and in history, for some four centuries, from the events recorded in Ezra-Nehemiah to the coming of Jesus. As early as 1629 there began the practice of dropping the Apocrypha, a practice made "official" by the decision of the British Bible Society in 1827. Although it was revised by the English committee in 1895, that revision is practically unknown in this country. This, together with the continued omission in the King James version has resulted in the fact that this is truly "the book nobody knows." That is tragic; for we can no more understand the New Testament without the Apocrypha than we can understand contemporary American life and problems with no knowledge of the Civil War and the reconstruction period.



E. E. Pierce

Its importance was formerly realized, for, from the beginning down through the Septuagint, the Vulgate, and the early English translations including the King James, (roughly a period of some seventeen centuries), the Apocrypha was a part of, not an addition to, the Bible.

The Apocrypha was a part of Jesus' Bible, and he found it valuable. His use of the Old Testament is well known, but he also made extensive use of the Apocrypha. "Ye cannot serve God and mammon" is a comment on Sirach 31, 8. "It is easier for a camel to go through a needle's eye" is a comment, by means of a pun and a bit of current "slang" on another passage in Sirach (26, 29f). "The Sabbath was made for man" is an extension of an idea taken from Second Maccabees 5, 19. "He that loveth father or mother more than me is not worthy of me" is a paraphrase of Fourth Maccabees 2, 10-12. The parables of "The Rich Fool," "The First Seats at the Feast," "The Persistent Widow," "The Rich Man and Lazarus," and "The Great Feast" are all homilies on passages in Sirach.

Like Jesus, we also find the Apocrypha valuable. In the first place it is important as helping us understand the New Testament. As Dr. Henry Kendall Booth says (*Bridge Between the Testaments*, p. vii):

"... in a larger sense than is generally realized (these books) are the real sources for the true understanding of the thought and life of the New Testament. For the New Testament did not come directly out of the Old. While the setting of both is the Mediterranean world, the intellectual, social and religious backgrounds are radically different. That new atmosphere in which the New Testament was written is in large part the product of the period between the Testaments, and no amount of study of the Old Testament explains it. Nor does a survey of the contemporary life of the Roman era give us any explanation of its phrases and ideas."

We should study the Apocrypha for an understanding of the New Testament customs and institutions. The oral law and the synagogue, the sanhedrin, and the various sects, pharisee, saducee, and scribe—all these come from this intermediate period. We also need the Apocrypha for an understanding of New Testament ideas. Belief in immortality; in the infallibility of Torah; in a place of punishment, gehenna; in intermediary beings, the angelic and demonic hierarchy, demon possession, and satan—for an understanding of all these we need the Apocrypha. This

is especially true in regard to the doctrine of the Logos (which in spite of its similarity to Greek thought is based primarily on the hypostasized Wisdom of late Hebrew belief); and the current messianic hopes with the accompanying apocalyptic emphasis. Of these highly developed and popularly accepted concepts the Old Testament has scarcely a trace. They are the direct outgrowth of that transformation of mental outlook which took place in those four intermediate centuries.

But not only should we study the Apocrypha for an understanding of New Testament customs and institutions, but also for its own sake. First of all, for its literature, much of it of rare beauty and spiritual insight. Detective story addicts will get a new thrill out of reading the two oldest detective stories in the world, stories in which the hero is Daniel, and in which he saves a worthy woman's honor (the "deductive" type) and exposes a piece of sharp duplicity (the "clue" type). No short story of the present day can surpass in interest and beauty the historical novels of "Tobit" and "Judith." And if we are in a more reflective mood, we will find among the world's masterpieces "The Wisdom of Jesus the Son of Sirach" and "The Wisdom of Solomon."

In the second place, no student of history can afford to neglect "First Maccabees." Quoting again from Dr. Booth (ibid., p. x):

This period "was not a time of stagnation and passivity, devoid of interest or charm. The Judaism of this era was vividly, passionately alive. These four centuries are replete with stirring events and picturesque and intriguing episodes. World heroes and petty tyrants stalk across the stage. Heroic exploits, base treacheries, noble movements, petty intrigues, follow each other in bewildering variety. Empires rise and fall; kings and generals come and go. Swift and kaleidoscopic changes in life, sweeping and profound revolutions in thought take place. It is a moving panorama of men and events that passes before our eyes. Poet and historian, priest and prophet, story teller and philosopher, record the thoughts and hopes, the dreams and passions of the era. . . . No epoch in all history is more fascinating and romantic than this Period of the Connections."

Finally, and as ministers this may be our main interest, we should study the Apocrypha for its moral and spiritual lessons. If Jesus found them there, so too may we. Lack of space prohibits any listing of the many great passages to be found here. Suffice it to say the man who has never read "The Wisdom of Solomon" is like the man who has never made the acquaintance of the "Psalms"; and he who knows not "The Wisdom of Jesus ben Sirach" is almost like him who has not read the "Sermon on the Mount."

There remains one more word that should be said about the study of the Apocrypha. Granted the importance of such study, in what version should we study it? There are some four versions which may be available. The first is that of the King James. This may be found in a few very old family Bibles. But, even if available, it still suffers from the main defects of the King James, particularly as regards the archaic (not ancient Palestinian but Jacobean English) "flavor" of the vernacular; poor literary form; and a sadly unsatisfactory text (late Vulgate). Besides this, it is usually altogether too bulky to handle easily. The last defect is removed in the English revision of 1895,

(Completed on Page 9)



# Where Are the "Common People"?

By GEORGE Q. FENN

Pastor, Chandler, Oklahoma

IT IS recorded of the Master that "the common people heard Him gladly." It has been recorded of the people called Methodists that "the common people flock to their meetings," but that can hardly be current history.

While attendance in many churches has been declining, there has been a large increase in the number of people who attend the services of the so-called "off-brand," or smaller, and newer groups, which we describe as "fanatic," "erratic," "extremely emotional" and "holy roller." The present writer is unwilling to accept any superficial explanation or invented alibi as the reason for these conditions. There must be some real explanation of this situation.

I stood at the vestibule entrance of a well equipped, modern church building and counted 122 junior and intermediate pupils leaving at the close of the Sunday-school period. When asked why they did not remain for the worship service, they said: "Why should we? We've already been to church," and the fact that we had actually created a competitor for the regular services of the church stared me in the face.

We chanced to camp one night in a village where members of one of the smaller sects were conducting a revival in a tabernacle. We improved the opportunity to listen, on the outside, for there was no room inside. The preacher did not speak exceptionally good English, but the people seemed absorbed in what he said. When the altar call was made, there was a generous response, not accompanied by any unusual demonstration of an emotional nature. On another occasion four "off-brand" groups were visited in one day and evening, in each of which very plain language was used by the speaker, and there were some rather extreme emotional demonstrations.

Self-discipline and control seem to be results of higher learning, while persons denied the privileges of education are moved to action almost wholly by their emotions. Very few preachers in the older denominations, at the present time, pay much attention to the emotional appeal while, among those groups which have been making marked gains, much is made of it.

One Sunday morning the writer was preaching in a neatly built brick church, to a congregation of people above the average in intellectual attainments. They were as wholesome and kind-hearted folk as we have had the privilege of meeting. They would have been glad to welcome a stranger if they had had a chance, but one stepped inside, halted near the door, looked the congregation over, looked at his own clothing which was clean and neat, though cheap, turned and walked out. A few days later when this man was invited to return he replied, "I thought the folks here wouldn't be so well dressed that they would make me ashamed of my clothes, but I found I was mistaken, and, since I was wearing the best clothing I had, I don't think I will come back." The next week he was seen entering heartily into the services at "The Tabernacle," made of rough lumber, attended by people who, for the most part, had no clothes to wear except those which they wore at their work.

Shall we tell our people not to wear their good clothes to church? Maybe not, but one thing is sure, from bishops to house servants, we will have to dress less expensively

if we expect the needy of our communities to attend our services. How do I know? I've been told so dozens of times by people who used to attend our services, but who can't afford good clothes any more. It won't do any good to say, "Anything good enough for school is good enough for church." They don't think so.

Again, and having been the pastor when and where one of the most beautiful churches of my conference was built, I approach this matter with no small hesitation. We have in recent years built up a great architectural barrier between our churches and the common people.

I am well aware of the arguments, but, in the town where I am now pastor, as the older denominations have built finer churches, the people who are content with the plainer type build more, and the people attend them. People who are accustomed to live in plain, poorly built houses do not feel at home in a finely built brick or stone church, with art glass windows in the walls and plush carpets on the floors.

One prominent preacher of a well attended church, when asked why his denomination had so few really good church buildings replied, "We prefer to have plainer churches because it gives us more money to spend in evangelistic and missionary enterprises." Maybe there's a hint in that for other folk too.

But here's the situation which breaks my heart. Our Methodism went into a hill country and created a hunger for the gospel we were preaching, among the nearest to pure Anglo-Saxons on earth, and then went away from dozens of communities, leaving them hungry, but unfed. In nearly every such community the so-called "holy rollers" are the only people who are ministering to the religious needs of the people.

I am not now writing in a critical spirit, but in one of deepest humility, hoping that the use of these facts and conclusions may have some effect in the greater Methodism which is about to be, which will help us to lead people to Christ, train them in Christian service, and persuade them that the Sunday services of the church are not intended as occasions for dress parade, but rather as occasions for humble worship, that we may again follow the Wesleyan admonition that our places of worship shall be "decent and plain" rather than expensively ornate, and that there may be re-born in us such a passion for the lowly that we will be willing to use the difference in cost between expensive living, expensive dress, and expensive overbuilding of churches, in evangelistic and missionary enterprises in behalf of those who were in the Savior's mind when he said, "And to the poor the gospel is preached."

Or, shall we turn wholly to the highly educated, and well-to-do?

## GOD GIVE US MEN!

God give us men! A time like this demands  
Strong minds, great hearts, true faith and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking!  
Tall men, sun-crowned, who live above the fog  
In public duty, and in private thinking;  
For while the rabble, with their thumb-worn creeds,  
Their large professions and their little deeds,  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land and waiting justice sleeps.

—Josiah Gilbert Holland.



# III—Home Missionary Fundamentals

Scripture: Mark 3. 13-19; Luke 10. 1, 2, 17-20

By Secretary EDWARD DELOR KOHLSTEDT

## A Cooperative Task

JESUS CHRIST is Christianity's most convincing World Service argument. His sacrificial service to the Hebrews of Palestine, his reaction toward Samaritan untouchables, his response to an alien Syrophenician woman's prayer, and his healing of the Roman nobleman's son exemplify the universality of an unchanging Christian challenge to mankind (Romans 1:16). Home and foreign missions are imperatives of the great commission that was personified by Jesus Christ, cradled in Bethlehem, nurtured at Nazareth, tested in the wilderness, baptized at the Jordan, sanctified by the cross, and crowned on Mount Olivet.

*Choosing twelve.*—Early in the summer of 28 A. D., about the middle of his second year of public ministry, Jesus started to select, train, and commission a limited number of missionary leaders, many of whom were destined to write their names in large letters upon the pages of human history. The choice of his initial group of twelve disciples, also called apostles, is supposed to have taken place somewhere among the Hattin hills, west of the Sea of Galilee (Mark 3:13-19).

*Sending seventy.*—Toward the close of the following year, en route from Galilee to Jerusalem, Jesus summoned seventy others and sent them forth, two by two, as advance agents throughout the territory in which he still expected to serve before the climax of his earthly career (Luke 10:1, 2). Consecration and effective organizational procedure are indispensable to the continuity of every worthwhile cause.

*Christlike Christians* are bound to be dominated by missionary motives. They welcome the privilege of ministering to others; they preach and practice an adequate gospel, which lifts life's unjust loads and strips its social shams; they recognize and respond both to urgent American community needs and to Macedonian calls from far countries; they glory in the victories of a functioning faith (Luke 10:17-20).

## Why Home Missions?

As has been intimated, the Hebrew nation and the United States of America have analogous religious backgrounds. Later developments also suggest certain similarities due to several causes: racial mixtures, absorption of alien characteristics, innate human waywardness, and the tendency to follow lines of least resistance in matters of moral and spiritual concern.

*American mission boards* are engaged at a task, unattempted by other agencies, which should challenge the utmost endeavors and resources of organized Christianity. They aim to insure to underprivileged areas of life, rural and urban communities, which otherwise would not benefit by them, the constructive ministries of the church of Christ. In the prosecution of their respective activities, denominational agencies seek cooperatively to portray the attractiveness of Christian ideals of life; to reveal the ethical, economic, and social significance of Christianity; to demonstrate the value of an applied Christian gospel; to justify the missionary's claim to moral and material support; and to clarify the purpose of home missions in a country that was born Christian.

*Home-missionary work* in the United States is unique. Notwithstanding a Christian colonial background and the identification of home missions with American national development, a missionary program is still imperative to the welfare of our country. Despite the gradual disappearance of geographical frontiers and of typically pioneer communities, characterized by primitive religious and social needs, our changing rural situations and cosmopolitan constituencies, with their intricate and exacting demands, now test the service possibilities of American missionary agencies.

We glory in our wonderful experiment in popular government, our amazing commercial expansion and skyscraper cities, our almost unlimited natural resources, our outstanding educational and philanthropic institutions, our freedom of worship and unhampered home life; but the reality of our liabilities cannot be ignored with impunity. They include points of stress and strain in our national life; sore spots on the body politic; the intrenchment of organized wickedness; gangland's lordship in the American city; lawlessness on the boulevard as well as in slum sections; accentuated racial antagonisms, social and political prejudices; economic injustice and mass poverty; a limited number of overchurched communities matched by hundreds of unchurched sections, multitudes of children and adults in vast areas of unevangelized rural territory, and scores of neglected city centers. If William Adams Brown's claim that "America is progressively becoming pagan" is justified, we must check that terrifying tendency.

Nearly half of our present population claims no sort of relationship to the Christian church. Ten thousand rural communities are churchless, while thirty thousand have no pastor in residence. Approximately 13,400,000 American children under twelve years of age receive no religious instruction whatever. Many mountain pockets and range regions of the South and West, backward sections of New England, Ohio, Michigan, Wisconsin, the Dakotas, and elsewhere, voice urgent demands for adequate religious ministries. Utah has seven whole counties without a functioning evangelical mission.

*Census and church records* reveal that only 40.4 per cent of New England's adult population and only 33 per cent of its young people under nineteen years of age are claimed by any church or Sunday school; that in Maine 100,000 rural folk lack religious opportunities, while 95,652 families and more than 109,000 children of school age are unidentified with organized Christianity; that 1,400 rural school boys and girls in two of New York's best counties had neither church nor Sunday-school connections. By the use of missionary money, the development of larger parish programs, and the placement of several missionaries in specialized service nearly all these neglected youngsters in the two counties mentioned were insured regular religious training.

A study of eleven townships in one Michigan county showed 46 public schools with 1,005 children enrolled, yet no functioning church or Sunday school. There were five abandoned churches in these townships. The total population of the eleven townships, with no Sunday schools or churches in action, was 4,640. This is an English-speaking, American section. Another Michigan county studied through the public schools, faced the fact that 1,420 of its 2,639 enrolled pupils were unrelated to any church, Protestant, Catholic, or Jewish.



Dependable surveys disclose: an Arkansas county of more than 11,000 population, with very few children enrolled in any Sunday school, most of the people in that section being without a religious ministry; a Missouri county, with 17,000 persons in rural sections, of whom only 2,500 were church members; a state of practical paganism in a western-Kansas community of American farmers, where sixteen-year-olds have never heard of Jesus Christ.

Neglected city centers, because of inadequate church facilities and fractional staffs of religious workers, present equally disturbing situations. Dependable data indicate that New York City has at least 1,200,000 utterly unchurched children. Owing to the shortage of home-missionary funds, Methodism was forced to close a church on the East Side of New York City. The pastor, asked where his young people would now attend church, replied: "That is the tragedy of the situation. There is no nearby church of any denomination that these young people can attend. There will be no one to look after them."

Home missions make a substantial contribution toward the development of constructive citizenship. This is evi-

a congregation numbering from four to five hundred men, women and children, engaged in a fruitful evangelistic service under the guidance of a converted Jew, the son of a former Chicago saloonkeeper, who has consecrated twenty of the best years of his life to the glorious task of proclaiming the universal gospel of Christ as the "power of God to every one that believeth," able to fuse thirty-three different nationalities into composite and convincing exhibits of worth-while Christian citizenry.

Church of All Nations, New York City.—In density of population and number of children this area ranks among the highest, yet the juvenile delinquency ratio is sixth in that city. The Church of All Nations and allied agencies are the major factors in this achievement. Its twenty-eight clubs for boys and girls represent twelve distinct nationalities, each unit under the direction of a Christian leader.

Were World Service contributions toward the support of home missions to be disastrously decreased or discontinued, this is what would happen: An overwhelming proportion of Christian churches of all denominations, functioning in sparsely settled rural regions and congested city centers, where the need for social and spiritual guidance is so great, would close or suffer tragic curtailment of their work. Millions of children, representing many racial and national backgrounds, would suddenly be deprived of their church privileges, Sunday and daily vacation Bible schools, week-day religious instruction, club and class work, and related activities that have to do with Christian nurture.



Fifth Street Center, Philadelphia



Congregation First Italian Church, Boston

denced by responses to a recent questionnaire concerning the relationship of certain city missionary projects to juvenile delinquency:

All Nations Foundation, Los Angeles, is attaining its aim to prevent delinquent behavior by boys and girls in an underprivileged urban area. Its child-welfare clinic sponsored a scientific survey of 1,200 children from the viewpoint of their physical, mental, social and spiritual needs. A study of the first 200 youngsters uncovered 1,154 personal problems, 586 of which were solved within a year.

Halsted Institutional Church.—The impact of this religious enterprise is credited with having so decreased crime and juvenile delinquency in Chicago's "bloody twentieth ward" during the past decade that the city authorities closed the Canalport Police Station, about two blocks from the church. Out of Halsted Street Church has come a host of honorable citizens.

Morgan Memorial Church, mother of American Goodwill Industries, which are now functioning in so many cities, redeemed Boston's South End, once a red-light district, honeycombed with vice and crime. During his twenty years of personal contact with inmates of the Charles Street Jail, where he met hundreds of boys from that section of the city, the chaplain found only three who had ever been actively identified with the social-service program of Morgan Memorial.

Fifth Street Community Center, Philadelphia—where, every Thursday evening, winter or summer, one can contact

## The Apocrypha

(Continued from Page 6)

which can be obtained bound separately. Here the literary form is somewhat improved, but the other defects largely remain, although to a lesser degree. A third version is to be found in Charles' monumental work, "The Apocrypha and Pseudepigrapha," published by the Oxford University Press in 1913. This is without doubt the most extensive work ever done on the Apocrypha, but its expense is prohibitory for the average minister. It also is based largely on Latin texts.

All of the above defects have been removed by a new version which has just appeared, *The Apocrypha, An American Translation*, published by the University of Chicago Press, and translated by Professor Edgar J. Goodspeed. It is not a revision of previous versions, but a new translation, largely from the critical Greek text of the Septuagint recently published by Alfred Rahlfs. Existing Hebrew texts are fragmentary and corrupt. Latin texts which form the basis of most previous versions are also late. This latest translation is done by one of America's masters of Biblical Greek. It appears in a very attractive form, including brief introductions to each book. It sells for \$3.00. With the appearance of this new translation, our common ministerial ignorance of the Apocrypha is neither necessary nor justifiable.



# It's the Law!

By PAUL D. LEEDY, Pastor  
of the Locust Street Church, Wrightsville, Pennsylvania

WHILE the minister is not a public officer, certain privileges granted to the clergy, notably the right to solemnize marriages, makes him a quasi-public official. A Connecticut court has said, "It follows that a clergyman in the administration of the marriage ceremony is a public officer, and in relation to this subject is not at all distinguished from a judge of the superior or county court, or a justice of the peace, in the performance of the same duty." (*Inhabitants of Town of Goshen v. Inhabitants of Town of Stonington*, 4 Conn. 209.)



Paul D. Leedy

The office of the clergy is one in which there is no vested property right. Courts will interfere with churches and religious organizations when rights of property or civil personal rights of individuals are involved. But there is no vested property right in a clergyman to exercise the functions of his office to the end that he may earn and receive a salary for his services (*Satterlee v. Williams*, 20 App. D.C. 393.)

The question of the relation of a clergyman to his position in terms of financial remuneration has been the source of extensive litigation. In this respect the Methodist minister seems to stand in a unique position. In considering the legal remedies for the recovery of the pastor's salary, it must be remembered that the civil courts have no jurisdiction over ecclesiastical controversies involving no property rights. "The pastor has no property right in his salary as against the church. That is a matter of voluntary contribution by the membership, except so far as individuals may bind themselves therefor. The pastor is not an employee of the church. Pecuniary relations are not controlling in such relations. The pastor is actuated by a higher motive than the salary he receives. He may secure this as a matter of contract with the members, and when such contract exists it may be enforced in the courts; but when the pastor relies simply upon the duty of his church to support him, if he seeks redress he must find it at the hands of the church." (*Travers v. Abbey*, 104 Tenn. 665.)

A New York court ruled that "under the rules and regulations of the Methodist Episcopal Church of the United States, enacted by its General Conference, no contract relation exists between a society belonging to that church and its minister. The society is simply a contributor to a general fund raised by voluntary, not enforced contributions, for the support of the ministers and no implication arises of any promise on its part of compensation to the minister assigned to it, from the fact that service is rendered by him and received by the society. The minister renders service not upon an agreed salary but upon an allowance for support to be paid from such general fund. Neither the Discipline of the church nor its principle recognizes any contract relation between the minister and the society. Its entire policy is opposed to it. It regards its ministers not as hirelings but as pilgrims and sojourners and its societies as voluntary contributors to a general fund. From the fact, therefore, that service is rendered and service received, no implication can arise of any promise of compensation."

It is a well-recognized axiom in ecclesiastical jurisprudence that the courts are not anxious to enter into disputes except in the most necessary cases. The courts regard the sanctity of the church and attempt to protect her against being promiscuously ushered into the arena of public embarrassment. In fact "when no temporal rights are involved, the courts decline to interfere and leave the parties to settle their disputes by the constitution and rules of their particular church or ecclesiastical organization." (*The State ex. rel. McNeill v. Bibb St. Church*, 84 Ala. 23.) In surveying other related cases we may conclude that where the denominations furnish adequate tribunals within their own organization the courts are reluctant to intrude.

However, the law stands within the shadow and will not allow an injustice to be wrought upon one party by another. For instance, the right of mandamus will lie against a congregation in enforcing the rights of a clergyman to the occupancy of his church and pulpit. The trustees of a Methodist Episcopal church in New Jersey closed the church building against the duly appointed preacher on the ground that it was not for the interest of the church that he should be its pastor and that he was appointed against the wish of the majority of the members. It was held that they had no right to do so, and, after answer, a mandatory injunction was issued requiring them to open the building to the preacher and the church. (*Whitecar v. Michenor*, 37 N. J. Eq. 6.)

It has been held by a Pennsylvania tribunal (*Commonwealth v. Carnish*, 13 Pa. St. 288, 290), that "episcopal appointment is one of the cardinal and distinctive points of the Methodist Episcopal Church." A pastor cannot be expelled from a parsonage which he is occupying in connection with his regularly appointed services of the church. It is of no consequence that the parsonage is owned by the church. "One having legal right to the possession of premises in the actual possession of another is not justified in entering and forcibly expelling the latter and for so doing he is liable." So ruled a New York Court (*Bristor v. Burr*, 120 N. Y. 147).

Ministers have been compelled to evacuate their pulpits, however, where, after appointment to a church, the minister so radically changes his religious opinions and creedal beliefs as to be contrary to the tenets of his denomination, and where such change amounts practically to the spreading of heretical doctrines. (*Isham v. Trustees of First Presbyterian Church of Dunkirk*, 63 Howards Pr. 465.) Other courts, however, have decided this situation to be a case for the ecclesiastical council of the denomination. (*Burr v. First Parish in Sandwich*, 9 Mass. 277.)

There are, of course, many variations of the typical cases here cited. For those who wish to acquaint themselves better in this field, the following selective bibliography is suggested: Lincoln, Charles Z., "The Civil Law and the Church," New York, 1916; Zollman, Carl, "American Church Law," St. Paul, 1933; Cripps, H. W., "Practical Treatise on Law Relating to Church and Clergy," London, 1857; Bayles, Geo. J., "Civil Church Law Cases," New York, 1900; Boush, C. M., "Rulings of the Civil Courts Governing Religious Societies," 1915; Scanlan, C. M., "Law of Church and Grave," Cincinnati, 1909.



# A Minister's Influence

By JOHN R. SCOTFORD, *New York City*

IN the average parish the good pastor is remembered longer than the great preacher. His ministerial standing is a distinct asset to a man when he becomes pastor of a new church. Because he has been vouched for by his denomination, he is accorded a hearty welcome and finds awaiting him a group of people who wish to be his friends. Few newcomers enter a community with more prestige.

But the official position of a pastor is also a barrier between him and a host of people. He is regarded as one who has been "set apart." The popular supposition is that he is different from other men.

Occasionally a minister is tempted to rebel against the artificiality of many of his contacts. Jesus went about doing good without benefit of ecclesiastical standing, and thereby became the friend of publicans and sinners. Many a minister has wondered if he could not do more real good talking to the people in the market-place than preaching from a pulpit.

Unfortunately most of us lack the personal winsomeness of Jesus. Not many would give up their fishing to follow us. We may regard the institution of the church as a good deal of a nuisance, but it is through its organized life that we make most of our human contacts. One of the great justifications of the church is that it draws people together and thus exposes them to the personal influence of the minister. Many of us would have a hard time finding a following, if it were not for the religious organizations which we have inherited from our predecessors. But every minister wants to be something more than a cog—or a carburetor—in an ecclesiastical machine. What steps he will take to avoid such a fate depends upon the temperament and training of a man.

Titles are a dangerous commodity. One of the most inane salutations ever invented is that of "Reverend." It means little and is rarely used correctly. Strictly speaking, it is not a title but an adjective, which may be placed before a title. "Reverend Jones" is incorrect, and makes most intelligent ministers writhe. If people cannot be weaned from the "Rev.," teach them to make it "the Reverend Mr. Jones." "Rev." undoubtedly helps the post-office to deliver mail correctly, but otherwise it is a hindrance and a nuisance. About once a year it is helpful to talk to the church school about the proper way to address a minister in the hope that the children will take the news home to their parents.

As for the title, "Doctor," that, too, is of questionable value. When a man of ample stature and ripe experience is called "Doctor," whether properly or improperly, it probably does no harm. But, for ministers who are either young or not naturally impressive, such a title sets up a hurdle which must be negotiated before real friendships can be established. There is much to be said for the custom of the army, the navy, and the more sophisticated college faculties of discarding titles in ordinary conversation in favor of plain "Mister." The minister's family might well set the congregation a good example in that respect.

The same principle applies to a minister's apparel. Clerical garb is an effective muffler of profanity, and it gets a minister certain advantages. For young men it is dangerous, as it tends to frighten people away. On the other hand, S. Parkes Cadman wore clerical clothes with much gusto, and it hampered him not at all. Before deciding on a clerical outfit be certain that your personality completely overflows your clothes—which was the case with Cadman.

An air of much learning will always separate a minister from common folk. He can't know too much, but he should not talk as though he had swallowed the dictionary.

Curiously, the appearance of great piety will effectually separate a minister from the mass of men. Frank Buchman once said, "You may not like it, but it is really our sins that draw men together!" Most people are rather painfully conscious of their shortcomings. They know that they have made an abundance of mistakes and blunders. In the presence of a minister who seems to be quite saintly they feel just plain uncomfortable.

On the other hand it is not necessary for a pastor to simulate that sorry creature, the ministerial sport, just to prove that he is human. But he can so conduct himself that people will feel that he is facing the same problems which confront them.

A pastor needs to be careful lest the institution which he serves come to cloud his vision of life. It is very easy to live behind stained glass windows and see everything from an ecclesiastical angle. One becomes very busy about many things, some of which do not really matter. Recently I heard of a prominent pastor who said to a parishioner seeking counsel, "I'll give you ten minutes." People quickly sense whether we are more concerned with the building of an institution or the helping of men and women. It is very easy to become priests and Levites when we see human need—and go by on the other side of the road.

Nothing helps a man to win the confidence of people like years of continued service in one church. When we come to a community as "the new minister," the emphasis is inevitably upon our ecclesiastical standing, but, if we stay around long enough, our ordination will be forgotten and we will be accepted for what we are. In times of trouble people tend to seek counsel of one whom they have known for a long time. Their lips open more readily for an old friend than for a stranger. One of the contradictions of church life is that the longer a minister remains with a church the poorer his statistical record is likely to become, but the greater is his personal influence in the community.

In our youth most of us ministers were more or less hampered by our ecclesiastical swaddling clothes. As a man matures his human characteristics usually become more prominent. His wife chastens him and his children educate him. He meets defeat. The mysteries of human experience are gradually revealed to him. The church ceases to be an end in itself and becomes a channel through which he can work with individual men and women. As his personality mellowes, his influence grows.



*A Week-day Class in Religion*



# Grouping Our Churches for Action

By AARON H. RAPKING

IN large sections of rural America we have stepped up the possibility of travel at least ten times. It is easier to turn the switch in the car than it was to harness and unharness horses. Does this have any significance for our churches?

School programs, shopping and marketing activities, and health and leisure-time facilities are planned in terms of our modern modes of travel. Too often, however, in our church programs we are still ambling along in horse-and-buggy fashion. The time is opportune now for us, as church people, to give serious consideration to the advisability of grouping our churches in the light of the changes that have taken and are taking place. The consolidation of schools and many other factors are greatly enlarging community areas. A common trade and commercialized recreational center may serve a territory with a radius of from ten to forty miles and with a population of from one to ten thousand persons.

## *Group Ministry*

A major world trend is toward larger group action. In our town and country communities and neighborhoods many behavior patterns have faded and others have taken or are taking their place. The individual will always be the first unit in the plan of God in the process of redemption, but it is clear that the individual must be saved in his relationships. An individualistic ministry alone is quite inadequate in grappling with organized crime and with neighborhood, community and world tendencies toward the secularization of life. Because of this strong tendency ministers need to think, live, work and pray in terms of the redemption of communities as well as individuals in terms of the whole and not just a segment of life.

There are currents and trends that help or hinder the growth and development of personalities in a given area. In many town and country communities that have the same major trade, recreation, educational center there are from three to six Methodist ministers and from twelve to twenty-four or more churches. I hope it will become an established policy in our church to appoint ministers in a recognized natural area with the understanding that, while they will do the work of a good minister of Jesus Christ on their charges, they will also work with the other ministers appointed in the area in studying, planning and promoting activities in the interest of coming to grips with the problems, needs, and opportunities of the people of the entire area, and, by so doing, help to bring Kingdom ideals and attitudes into the total life of the area. One minister in the group might be strong in evangelism, another in dealing with young people, while another specialty might be that of promoting the redemptive process through Christian education. These ministers would meet at least twice a month and, with a map of the territory before them, study, pray and plan to promote those projects and to deal with those problems the solution of which would mean most to the building of the Kingdom of God in the territory immediately concerned and in the world.

## *Methodist Fellowship Council*

As there is need for ministers to work together in a natural area, so there is need for churches to join hands and hearts and work together to combat evil, promote, strengthen and make more effective the program of the churches in the building of the Kingdom of God in the world. A Methodist Fellowship Council is established by electing one man, one woman, and one young person under twenty-four years of age from each Methodist church in the

natural community. The pastors in charge of the churches will also be members of the council. The council elects officers and appoints committees.

One of the first steps for the Council to take is to secure a good road or other map of the area and draw a line around the territory that naturally belongs together. Another step would be that of listing assets and liabilities and taking steps to make surveys and gather information that will help the Council get as clear a picture as possible of the problems and opportunities with which the individuals, groups, and especially church groups are confronted in their efforts to achieve more of the abundant life.

In every area there is musical talent that is dormant. It should be encouraged to express itself through the churches. All sorts of groups and agencies outside the church are doing this, while many of our churches are choirless and fail to challenge and give the people an opportunity to develop and express their musical talent through our churches. In fact, politicians, commercial agencies, schools, civic clubs, granges, night clubs and other organizations show more of an appreciation of the power of music to mould behavior patterns than do many of our churches. Councils should appoint the strongest music committee available and make definite plans to organize junior and senior choirs, choruses and promote musical activities in the churches and communities. These activities should include the holding of community and area musical festivals during the year.

In every church and community, committees should be appointed to challenge the people to express themselves by participating in one-act plays, pageantry and drama. This is an opportune time to present such a challenge, for many people are becoming dissatisfied with the vulgar and degrading emphasis of commercial recreational agencies, and would welcome and join heartily in the promotion of wholesome, expressional, soul-building, leisure-time activities. Neighborhood tournaments are held in preparation for area tournaments, when the largest church, school or other auditorium in the area would be made available.

Then too, Fellowship Councils should appoint a committee on recreation whose duty it would be to make a survey of the needs and opportunities for promoting wholesome recreation through the churches in the area. Our negative attitude in the matter of recreation and our tendency to turn the handling of our leisure-time activities over to commercialized interests is one reason that so many of our young people drop out of our churches, leaving many churches stranded and quite ineffective in the community. The Council could advantageously promote soft ball, volley ball, tennis, horseshoe pitching and other tournaments. Why not think in terms of some field days during the year with recreation planned for winter and summer months looking toward round-ups in the spring and the latter part of summer?

Certainly, every Fellowship Council would appoint the strongest possible committee on Christian education to study, undergird and strengthen the whole process of Christian education through the churches in the area by promoting leadership training courses, group seminars, community forums on civic problems and daily vacation church schools, always in the interest of helping individuals grow and develop as they make their best possible contribution toward building the Kingdom of God.

Every Council should appoint a youth committee that

(Completed on Page 13)



## Religion and Life

By Rev. A. H. Rapking

HERE I am seated on the earth with my back against a large maple tree located on the 500-acre farm at South Athol, Massachusetts, the fresh air camp of Morgan Memorial Church of Boston.

Nearby one of the nursery camps is located. The camp consists of a well-built, one-story building with two wings out from the central unit thirty by fifty feet, which serve as the sleeping quarters for forty boys and forty girls. In the rest of the building there is a large central assembly and lounging rooms, dining room, kitchen, and bathroom facilities.

In front of the building the shrubbery and the large playgrounds out from the wings, one for the boys and another for the girls, with slides, swings, sand-piles, and other playground equipment, enclosed with a good fence, presents a picture that makes my soul rejoice. As I watch, forty boys, three to five years of age, representing twelve nationalities from the slums of Boston, are playing. Some of the young men who are working here at camp have just dumped a fresh truck load of sand on the sand-pile and this is now the center of attraction for the boys.

What rich experiences these children are having, for this is the first trip to the country for some of them. The feel of the sand, the green grass, the sunshine, the comradeship of the other children, and the mothering help of the college girls in charge will, I am sure, make an everlasting impression on their plastic and unfolding souls.

In all, there are 300 children ranging from three to twelve years of age grouped in camps here on the farm. Then there is a camp for stray boys from fourteen to twenty years old. When I was a boy we talked about stray dogs and stray cats and now in our modern industrialized civilization we have stray boys and girls. In Boston, Morgan Memorial Church discovered so many stray boys that a building has been put up to care for fifty such boys.

The camp also has a rest lodge—a place where older people, weary and tired of the noise and confusion of the city, can come and rest by paying a moderate charge.

There are 418 people here in the camp, representing twenty nationalities. What a great blessing it would be if there were a thousand fresh-air camps like this scattered throughout America. It really does not seem right to rob boys and girls of the privilege of playing in the sand, wading and swimming in the water, and the opportunity of playing with a dog or other pets.

Back of the Fresh Air Camp at South Athol is the Morgan Memorial Church in Boston and the Goodwill Industries, through which thousands of unfortunate men and women are given an opportunity to get a new grip on life, by earning a part or all of their living. This project has proved so helpful that 107 other Goodwill Industries have been established in that many other cities from coast to coast. While many have contributed to the success of the Fresh Air Camps and the Goodwill Industries, they are, in the main, the realization of the vision and dreams of Dr. E. J. Helms. At one time he was offered the Presidency of Boston University, but he felt it his duty and privilege to be true to the heavenly vision in terms of a ministry to the needy, perplexed, and distressed people who, on account of the lust and greed for power in our civilization, have been robbed of the privilege of living a normal life.

It was my privilege to spend the week-end in the home of Dr. Helms and preach for him in Morgan Memorial Church of All Nations. Getting better acquainted with this great man, the work he and his co-workers are doing, and preaching in the church where representatives of the races and nations of the world worship and work together in making the great teaching concerning "The Fatherhood of God, and the Brotherhood of Man" a reality in the world, has been a great inspiration to me.

## Story-Photo Enlargements

A NEW term has appeared in Methodist circles and particularly among those interested in using various forms of visual aids. It is—"Story Photo Enlargements." What are they? The term helps to explain. They are actual photographic enlargements, 16 x 20 inches in size, mounted on gray cardboard, 20 x 22½ inches. There are ten of these enlargements in a set. Each copy has a brief title, or caption, on the front in large type and beside it in a box is a brief paragraph descriptive of the picture. It can be hung up for exhibit purposes and thus be self-explanatory. On the back of the card is pasted a complete story or interpretation of the picture, giving material for a speaker to use in addressing a group with the photograph held before them. For this purpose they are adapted particularly for small groups, such as church school departments or classes, official boards, discussion groups, women's meetings, or for small congregations. They may be presented by one speaker, or the pictures can be assigned to ten different people, each to give the message of one picture. For exhibit

purposes they may be hung around a room or in the foyer of the church.

The following sets of these Story-Photo Enlargements will be available: *Foreign Missions*—"Africa," "At Work in India," "Central China"; *Home Missions*—"City Missions," "Henderson Settlement," "Latin American Mission," "Negro Work in the South," "Pacific Japanese Mission," "Pittman Center," "Rural America"; *Board of Education*—"Christian Education for Methodists." Additional sets will be released during the year.

These sets, which are packed in a fibre shipping case and weigh fourteen pounds, may be secured from the following addresses: Miss Christine Knudsen, 581 Boylston St., Boston, Mass.; Dept. Visual Education, 740 Rush St., Chicago, Ill.; Stereopticon Dept., 8 East Long St., Columbus, Ohio; Stereopticon Dept., Iliff School of Theology, Denver, Colo.; Miss Elizabeth Avery, 125 Marchessault St., Los Angeles, Calif.; Mrs. B. F. Valentine, 150 Fifth Avenue, New York, N. Y.; Methodist Area Headquarters, 870 Insurance Bldg., Omaha, Nebraska; Miss Ada V. Clouden, 1701 Arch St., Philadelphia, Pa.; Miss Lucy Juza, 370 Pittock Block, Portland, Oregon; Miss Elizabeth Jennings, 32 So. Snelling Ave., St. Paul, Minn.

They can be obtained by our Methodist Episcopal Churches without rental charge. The user pays only the transportation charges. Because of postal regulations, they must be sent by express. Since no projection equipment of any kind is necessary, any church can use these enlargements. Write your nearest office for bookings. Unless you do so promptly, you may be disappointed in finding them booked for weeks in advance.

## Grouping Our Churches

(Continued from Page 12)

would make plans for establishing or making available camping facilities in the area. Why not plan for intermediate and youth camps and camps for mothers and church leaders when groups would come together to get better acquainted by studying, worshipping and playing together? The experiences at these camps would prove a great blessing to many of our people by helping them get a clearer picture of the possibilities of making a very real contribution toward Kingdom building.

The time is here when serious consideration needs to be given to the matter of helping boys and girls and men and women to take definite steps toward becoming vitally acquainted with Jesus Christ as their personal Savior. Every Council should appoint a committee to study, plan and promote a program of evangelism broad enough to take in the whole of life and definite enough to help boys and girls and men and women to come face to face with, and into personal vital relationship with, Jesus Christ. In this matter we are failing as a church. Not until we learn this the greatest of all arts and become what our fathers termed "a builder of souls" will we be able to do much more than be on the defensive as a church. Battles are not won by being on the defensive, and the time is here to challenge our people in a great offensive by coming to grips with the horrible soul and nation-destroying liquor traffic, the corruption and lust for power in our political activities, the problem of helping our millions of disadvantaged people in our large industrial centers, and in many of our rural sections. We need to become Christian crusaders for Christ with a note of certainty ringing in our souls that Christ is able to save and save to the uttermost.

Other committees might be appointed as the meeting of these other needs becomes evident. Grouping our churches, cooperation among groups of ministers, and the organization of Methodist Fellowship Councils can be big factors in getting more of the spirit of Christian fellowship and vision into the thinking of the whole area by tackling some common tasks and meeting some common needs. We need to develop a spirit of comradeship and solidarity by planning, working, singing, playing and worshipping together in these areas. As we bring about this kind of cooperation and comradeship in our own denomination we will be preparing ourselves for intelligent and effective cooperation with other denominations in the interest of Christianizing more of life and in the building of the Kingdom of God in the nation and in the world.



## Units of Power

By Ormal B. Trick, Pastor at Sutherlin, Oregon

*This pageant, or worship service, should be presented in the chancel of the church. In the back center is the altar, with the cross, an open Bible and lighted candles. The music, which will be found in The Methodist Hymnal, 1935<sup>th</sup> edition, is furnished by the choir. The Reader carries a large book and Scripture has a Bible. They wear choir robes. As the choir sings, "O Master, Let Me Walk with Thee", (259), the Reader and Scripture come down the aisle. The Reader stands at the left of the altar and Scripture at the right.*

*Reader:* Jesus came to proclaim the gospel of the Kingdom of God. The Kingdom which was to be in the hearts and the lives of His followers. The Kingdom which was to transform the life of the world.

Out of the life and the message of Jesus grew the church. Out of the fellowship of His followers came the fellowship of the church. Out of their faith in a living Christ came a living church.

Down through the long ages of the world there has been the fellowship of those who have loved the Lord Jesus and who have been workers together for the establishment of the church of the eternal God and the building of the heavenly Kingdom on earth.

Today, there comes the challenge to dedicate our lives anew to the Christ and to be co-laborers with Him.

*Scripture:* "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel."

*The choir sings the first stanza of "Walk in the Light!", (378).*

*Reader:* There is a Fellowship Movement of those who would join in the fellowship of the Master, who would unite with one another in fellowship and who would become units of power in the building of the Kingdom on earth. There are challenging tasks to be done.

*Scripture:* "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

*The choir sings the first stanza of "The Voice of God is Calling", (454).*

*Reader:* Those who share in this Fellowship Movement are helping the work of the Board of Temperance, Prohibition and Public Morals. That Board by the use of educational methods is striving to train the children of the land for sober and righteous living. By modern, scientific knowledge it would instruct youth and adults of the harmful effects of alcohol on the human system. It would teach of the dangers of alcohol in this age of machinery and rapid transportation, when the safety of human life may depend on the clear thinking and the quick action. It would work through legislation to outlaw the traffic in alcoholic beverages and to do away with the business which takes its toll in the wreckage of human life and the destruction of character.

*Scripture:* "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

*The choir sings the second stanza of "Be Strong!", (300).*

*Reader:* The Board of Education is doing a great work throughout the world. Those who join the Fellowship Movement are helping to train the children and the youth of today for the Church of Tomorrow.

The Sunday school is a great factor in the education of children, youth, and adults for Christian living. There is the Epworth League with its services of worship, its classes and its summer institutes. It would develop Christian character in the lives of youth. There is the Wesley Foundation Movement which takes the challenge of Christianity to many college and university students. In the Southland there are schools for Negro young people so they may have the opportunity of a Christian education.

All of this work and many other activities for the advance-

ment of Christian knowledge is conducted by the Board of Education.

*Scripture:* "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."

*The choir sings the fourth stanza of "The World's Astir!", (562).*

*Reader:* There are many men who have given long years of their lives in the ministry of the church. They have labored in the country, in the towns and in the great cities. The days of their active life is over. They wait for the summons, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." Some have already answered the call, but those noble women who were their helpmates through the years of active service are still with us.

The Board of Pensions and Relief would help these servants of God to have the necessities and the comforts of life during their remaining years. The Fellowship Movement would aid in this great work.

*Scripture:* "For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try each man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

*The choir sings the first and second stanzas of "The Radiant Morn Hath Passed Away", (41).*

*Reader:* The church is conducting hospitals in the name of the Great Physician. Also, it has homes for children and homes for the aged. The consecrated deaconesses, as they go about their work in the great cities, are helping to build the Kingdom.

Those who support the Fellowship Movement are helping the Board of Hospitals, Homes and Deaconess Work as it ministers to the needs of people.

*Scripture:* "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

*The choir sings the first and fourth stanzas of "Lord, Speak to Me", (460).*

*Reader:* The American Bible Society has for many years been distributing the Bible in various parts of the world. The Scriptures have been translated into many languages, so people may read the words of life. The Scriptures have been published in Braille so even the blind may read with their finger tips. Thousands and thousands of copies of the Bible and many portions of the Scriptures are distributed each year in many lands.

The Fellowship Movement helps in this work of the spreading of the gospel through the printed word.

*Scripture:* "Open thou my eyes, that I may behold wondrous things out of thy law."

"Thy word is a lamp unto my feet, and a light unto my path."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

*The choir sings the first stanza of "Book of Books, Our People's Strength", (390).*



**Reader:** The Board of Home Missions and Church Extension is one of the great organizations of the Church for the proclaiming of the gospel and the extension of the work of the church in America and its territories. There is work in the great cities, where people are crowded together. There is work in the open country, where people live many miles apart. There is work in Puerto Rico, Hawaii, and Alaska. It is a great organization to spread the message of Christ, and the Fellowship Movement would help in this work to win America for Christ.

**Scripture:** "The council of the Lord standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine."

"Righteousness exalteth a nation: but sin is a reproach to any people."

"But let judgment run down as waters, and righteousness as a mighty stream."

*The choir sings the first and fourth stanzas of "Lord, While For All Mankind We Pray", (499).*

**Reader:** Those who unite in the Fellowship of the Lord know that His Kingdom needs to come to all the world. The Fellowship Movement is world-wide in its message and its program.

Through the Board of Foreign Missions, teachers, preachers, doctors, missionaries and workers are sent to the uttermost parts of the world. They have gone carrying the unsearchable riches of the gospel of the Christ. They have gone that the good news might be proclaimed. They have gone that the gospel of peace might be preached to the peoples of the world, so that the nations might become the Kingdom of our Lord and Saviour, Jesus Christ.

**Scripture:** "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough place plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

*The choir sings the first stanza of "There's a Voice in the Wilderness Crying", (503).*

**Reader:** To all there is the challenge to join in this great Fellowship Movement. Let us pledge ourselves in the words of the Fellowship Covenant:

"That in this Fellowship, we seek to become units of power through whom Christ may live in our personal and social relations.

"That each of us pray daily our Saviour's prayer, 'Thy Kingdom come,' so that we may the better give ourselves to the building of a Christian world.

"That each one share Him with others by faithfulness in worship, by personal witnessing and by leading men and women into allegiance to Jesus Christ.

"That each of us enter the Fellowship with sacrificial gifts of money and take his or her part as God gives understanding."

Let us prayerfully and willingly enter this Fellowship and do our best to be worthy members that we may be units of power in the building of the Kingdom.

**Scripture:** "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

*The choir sings "O Jesus, I Have Promised", (226), as the Reader and Scripture exeunt at left and right.*

## Books Received for Review

**The Church and the Christian**, By Shailer Mathews. Macmillan; 1938; pp. 150; price: \$2.00. A study of the functions of the church and its meaning from the point of view of history and the significance of group action. It emphasizes the importance of cooperation rather than the necessity of actual union.

**Christianity and Economics**, By Sir Josiah Stamp. Macmillan; 1938; pp. 191; price: \$2.00. It describes the economic world in which Christ lived, and how it influenced what he said; it analyzes what the teaching of the New Testament on economic questions actually amounts to, and then traces the effect of Christian doctrine upon economic life and the effects of economic development upon Christian doctrine. It raises the question of what practical steps can be taken to bring about a redirection of human motives in harmony with Christ's precepts.

**China Marches Toward the Cross**, By Earl Cressy. Friendship Press; 1938; pp. 77; price, paper, 25 cents. A paper covered book reporting what has been happening and is happening in China today.

**The Contemporary Christ**, By Richard Roberts. Macmillan; 1938; pp. 148; price: \$2.00. A thirteen-chapter book divided into three parts: "Signs of Our Times"; "God in Christ," and "Communion and Community in Christ." There is an introduction by Rufus M. Jones. Dr. Roberts maintains that the world is in dire need of a rallying message and he believes that this message will emerge from the heart of the Christian gospel.

**Each With His Own Brush**, By Daniel Johnson Fleming. Friendship Press; 1938; pp. 85; price: \$1.50. A volume of sixty-five practically full-page illustrations prepared by artists of many foreign countries, revealing their conception of Christ and Christian truth. The book is beautifully printed on excellent paper and attractively bound. It could be used as a gift book.

**History and the Gospel**, By C. H. Dodd. Charles Scribners Sons, 1938; pp. 189; price: \$2.00. A five-chapter book dealing with "Christianity as an Historical Religion," "The Historical Tradition in the New Testament," "Historical Criticism of the Gospels," "The Gospel Story," "The Church in History."

**P. P. Bliss, A Centennial Sketch of His Life and Work**, By Victor C. Detty. Published by the author at Wysox, Pennsylvania; 1938; pp. 64; price: 50 cents each; five dollars a dozen, postpaid. A sixty-four-page biography of the famous gospel hymn writer, P. P. Bliss, including the republication of some of his famous hymns. The book appears as a Centennial publication, marking the fact that Mr. Bliss was born in 1838.

**A Primitive Gospel**, Compiled by Philip Frederick Mayer. Geauga Publishers, Inc.; 1938; price: 25 cents; five for a dollar. A twenty-four-page, brown-covered pamphlet with an introduction by A. J. Muste. Of it Professor Halford E. Luccock says: "I think it will be enormously useful in putting the Gospel history before the imagination of people in a way that enables it to cut deep and stay a long time."

**World Community**, By William Paton. Macmillan; 1938; pp. 192; price: \$1.50. The author analyzes the present international situation and its economic social and political aspects, and proclaims that the international bond of Christ's kingdom will triumph again, if the church will fit its program of Christian evangelism to meet the needs of the new day.

**Biology and Christian Belief**, By W. Osborne Greenwood. Macmillan; 1938; pp. 192; price: \$1.75. The publishers say: "What Jeans has done to reveal the mysteries of astronomy, Dr. Greenwood has achieved in the field of biology."

**Master Thoughts for Victorious Living**, Edited by Dumont Clark. Paul M. Hinkhouse Press, 1938. It comprises 285 quotations selected by Mr. Clark. An attractively bound 72-page book, 25 cents postpaid in paper covers; \$1.00 in leatherette binding with gilt edge.

**His Last Words**, By William C. Skeath. Cokesbury Press, 1939; 92 pages; price: \$1.00. Sermonic meditations upon the sayings of Christ from the Cross, designed to appeal both to the head and the heart.

## Hymnals

IF you have unused hymnals which you can donate for the use of other churches, please communicate with Director W. A. C. Hughes, of the Bureau of Negro Work, 1701 Arch Street, Philadelphia, Pa.



## WHY? HOW? WHAT?

By CHRISTIAN F. REISNER

Pastor of Broadway Temple, New York City

*Editor's Note: From time to time Dr. Reisner will answer questions in THE PASTOR'S JOURNAL, if questions are received. Mail questions by post card or otherwise directly to Dr. C. F. Reisner, 639 W. 173rd St., New York City, indicating that they are to be answered in THE PASTOR'S JOURNAL.*

Dr. Reisner would appreciate it if a wider variety of questions were sent in. Send him any of your problems. He will not use your name if you so state.

56. A. S. Knapp, pastor at Remsen, New York, asks: "What do you think of the use of the radio by the church? We are snow-bound for several weeks in this part of the country. The radio might help us keep in touch with our people." Some are undoubtedly easing their conscience by substituting a radio service for a regular worship period. Shut-ins and snowed-ins might profit. I question the practice of a clergyman broadcasting on commercial and secular subjects and neglecting the opportunity of driving home a spiritual truth. My son presents a service in Detroit, where he answers moral and religious questions with the aid of a lawyer and an engineer. Each gives his view of the question presented. I expect to go on the air shortly for a half-hour a week to answer questions about religion. I will endeavor to send callers to needy places and arrange interviews for the discouraged and depressed and will, so far as possible, offer personal spiritual aid. Dr. Harold Paul Sloan, of the *Christian Advocate*, has recently used a fifteen-minute period to discuss vital religious beliefs. The broadcast of the regular church services sometimes results in some of our own people staying at home and excusing themselves by saying that they hear it anyway. That was true in my own church, when I broadcast the Sunday-night services regularly.

57. Mr. Knapp further suggests: "Please discuss advertising again." Some years ago, I secured a conference with an editorial writer, who wrote a vivid and compelling editorial about me and my work. It resulted in bringing one of the great merchants in America to my church. He afterwards told me that his attendance at our services eased a sorrow and gave him new interest in the church. He has since become an intimate friend and generous contributor. It pays to cultivate the local newspapers. I would confer with a local advertising man and get his suggestions. Put on a month of activities with notable programs and play them up. My friend, Brother Knapp, has his own printing press. It might be possible to organize the young people to use such a plant. It can be made very helpful. Local papers packed with good news notes, hopeful predictions and wide-awake programs can do vast good. There is no kind of advertising which is not legitimate to the church. A great publicity man once said to me, "The church has what everyone must secure. Sometimes they either do not know it or have forgotten and advertising may awaken them." The Board of Foreign Missions inherited a fund that must be used to advertise the gospel in secular papers even in mission lands.

58. A friend asks, "Is the old-fashioned altar service out of commission?" I personally believe very much in it. It is psychologically effective to gather a group of people around the altar rail in specific consecration and in definite prayer for a stated thing. I try to bring my official board to the altar on a Sunday morning at the

beginning of the new conference year. They answer questions and then kneel together for renewed consecration. When I take a group of people into the church, whether by letter or as candidates for membership, I ask them to kneel at the altar and use a prepared prayer that they repeat together. I find that it makes the occasion more notable and helpful. Recently we gave a supper to 65 young people from 13 to 16 years of age. After a devotional address, they all knelt in quiet prayer at the altar and a deep spirit of devotion came upon them. One year ago, we took the young people in buses and cars to a suburban church for a day of "retreat." I attended in the evening and gathered the whole group around the altar. Three of the young men were definitely converted and the whole group received a specific blessing at a particular moment that they could not easily forget.

59. I am asked by a discouraged pastor, "Can we do anything to tie the men up to the church?" Some years ago, when in charge of the Methodist Minute Men, I proposed a "Win-One" campaign, and prepared a little book called "The Win-One Worker." These workers pledged to win at least one man to Christ and church membership within six months. Men all over the nation accepted the task earnestly and enthusiastically and Methodism received over 200,000 additions that year. I once organized my men to go out after new members, just after a financial visitation campaign. Some of them came back thrilled to find that they could win another to Christ and church membership. I recently found a printer who agreed to furnish 2000 embossed calling cards for ten dollars. He would change the names for each 100. That would make it possible for individuals to get 100 for 50 cents. Each card contained the name of the individual, while in the corner were the words "member of Broadway Temple Bible Class." This gave members an opening to invite other men to the class, while it provided them an attractive calling card. It would greatly help a group of men to visit a mission in the city which lodges and feeds the discouraged, out of work, and lonely. They become more satisfied with their own condition and see the need of a real personal religious experience. The men can take charge of a Sunday-night service. They can furnish special songs, speakers, ushers and, if possible, provide a flower for everyone who attends. One year our men attended a seven-o'clock morning communion service and took breakfast together at the close. The Catholics do that frequently and make much of it. It was a beautiful hour to break bread with the Master and many men attended, who might otherwise have missed its helpfulness. We may well multiply the use of the Methodist Brotherhood lapel button. It is beautiful, signifies to others that this man is proud of the cross. Dealers can hardly provide enough crosses today for the girls. Why should the men be less proud to advertise their discipleship!

60. "Please discuss the every member visitation campaign," is another request. I recently talked with Richard Raines, the very effective pastor of the Hennepin Avenue Church in Minneapolis. As a result, I worked out a new program appropriating most of his suggestions for the visitation period. For one month I preached vigorously on the subject of tithing and church support and the privilege of being active disciples of our Lord by relating ourselves vitally to His Visible Body, the Church. On the last Sunday of that period, we closed the service with the "communion." Pledge cards had been passed to the people

and they were asked to sign them, after a period of silent prayer. When they came to the communion table they dropped this pledge in a basket on a little table as they came to the altar. This made it a real pledge of devotion to the Christ whom they met at the table. A letter was sent out the following Monday to those who were not present or did not pledge. With it was a stamped, addressed envelope for a reply. A great many responded. We still had something like three hundred to call upon. The visitors had been trained at two or three supper table groups where a question sheet was distributed. Different individuals were asked to reply to those interrogations. Each question was then discussed. After one week of correspondence, the visitors gathered at the morning service where the pastor preached a hopeful sermon on partnership with Christ. A lunch was served and the men and women went out two by two. A very successful campaign resulted.

61. What do you do for young people? We never had so many in our church as now. We find it advantageous to break them up into three different Epworth Leagues according to age. I have tried to put a trained person in charge of each. I have a deaconess and two theological students to work with the three groups. They are training them diligently in the meaning of a religious experience. Hitherto, my assistants have talked on motion pictures, marriage and social questions. We are finding that the young people now want to know what a religious experience is, what to believe, how to read the Bible. We give them frequent parties. A distinguished Chicago layman told me that in his church they found it necessary to provide six or eight private parties for the young people after church Sunday night, to keep them from wandering into places of amusement. We follow this policy partially when some family invites a group. One of the assistants goes with them. They have refreshments and a happy time, but they always turn their thoughts ultimately to religious subjects. The gymnasium is designated to the different groups and the staff assistant tries to play with them. The young people put on a breakfast at Christmas and Easter following the 7:00 a. m. communion service. A strong dramatic club holds their interest as they prepare and present plays. The most encouraging thing, however, is their interest in religious things. Most of them are invariably at the morning worship service.

## DEFINITIONS

H. W. Schwalenberg, pastor of Yorktown, Iowa, has for years made a hobby of compiling definitions from the classics, poetry, and other worthwhile literature. He now has nearly 35,000 definitions from many sources and covering many subjects. In order to aid fellow ministers, he is willing to send the definitions which he has assembled on any particular subject to pastors writing to him and sending him a self-addressed envelope. He will then mail what material he has on that particular subject and the one receiving it can pay whatever he thinks the particular service is worth.

## MINIMUM SALARY

THE New Jersey Conference is promoting a sustentation fund to provide a minimum salary of \$1200 for each member of the Conference. The apportionment is to be paid by the church and pastor in equal amounts. Many churches and pastors are entering this brotherhood and encouraging progress has been made toward the goal set.



CHRISTIAN RESEARCH  
LABORATORY

By W. VAUGHAN MOORE, *Pastor of Bethany Methodist Church, Cape Charles, Virginia.*

ACTIVITY and study poured into the melting pot of twenty-five years of ministerial experience has brought to me the conviction that the church should be the one place in the community where the individual can secure help when it is needed, and that the Holy Spirit wills to make His church just that kind of a place. As I became obsessed with the problem, a vision gradually came and I saw before me a spacious room, beautiful and complete in its furnishings and equipment and open 365 days and nights in the year. Into this room poured a constant stream of persons—children, youth, adults—eager yet calm in the assurance that here they would find a formula, which, when applied, would bring a happy solution to their problems. Finally I felt the impact of this title—*Christian Research Laboratory*.

I wrote to two persons requesting interviews. Blissfully unaware of the political, social, or religious affiliations of either of them, I went blithely on my way to sell them an opportunity for service in the Kingdom of the Master. The first was sympathetic but unable to help. The second was a different story. One day I drove quite a distance to a palatial home where I was welcomed by a genial man who proved to be the one with whom I had the appointment. I was shown to the library where we were joined by his wife, whose presence bothered me, because I had come to interview the man.

After some general conversation, my host said: "Well, Parson, what's on your mind?" I now relied most on the Holy Spirit and replied, "Sir, I am here seeking your enlistment in the task of building a *Christian Research Laboratory*, to be used by the boys and girls, men and women of Cape Charles."

"That sounds interesting," said the woman. "If you feel that I am here to ask for a donation," I continued, "please disregard my visit, accept my appreciation for the courtesy shown, and allow me to go home." I then proceeded to outline the proposal. "What would it cost?" my host asked. We enumerated together the various items necessary to what he thought would be an adequate program. Turning to me he said, "Would \$600 be sufficient?" I knew then that the vision was taking concrete form. When I arose to leave, his wife said, "I should like to decorate the room and also to present a table." (These two items cost an additional \$110.)

With the room in readiness, steel desk and file, large library table, pictures, and fifty of the finest magazines, ranging from *Playmate* to *Asia*, with interests of all age groups in mind, let us see how the plan works. Pre-school children are urged to come. Seated at a low table, a volunteer supervisor tells stories and directs behavior in a way conducive to building Christian character. There is a similar group of juniors with the same general objective. The schedule is arranged to avoid conflicts among age groups studying. The high school group finds the evenings more convenient. The adult work is most promising. As many as eighteen men have been seen using the source material at one time, and entire families come for an hour of reading together, for there are to be found *Good Housekeeping*, *House Beautiful*, *Parents*, *Field and Stream*, and *Hygeia*, which are of particular interest to home life. Growing out of patient approach to the cultural value of music, two organizations, one for the men and the other for the women, have been organized. The presence of *The Etude*, in

the laboratory, is responsible for this. The telephone rings, bringing a message of inquiry concerning the Stamp Club which meets each Saturday afternoon, or the president of the Parent-Teachers Association in search of material to be used in connection with the monthly program.

We have successfully passed the Giant in the way—"we can't do it." We have done it! and are now doing vastly greater things than we had dreamed. The awakening of the community to a real vision with a different viewpoint, an open mind to new ideas, higher ideals, convinces me that, with the heart now open, anything reasonable can be easily introduced.

The *Christian Research Laboratory* is the place where, in our community, an understanding of life and its problems is being worked out.

MOUNTAIN SONGS RECORDED

A PROGRAM of mountain songs, directed by Superintendent Hiram M. Frakes and rendered by Marjorie Bowlin, Joy Bowlin, Sarah Lou Henderson, and Hester Jones, has been recorded on a phonograph record. This is recommended for use on Missionary Day in the Sunday school, or in homes. Records will be loaned without charge by the Board of Home Missions and Church Extension, or they can be purchased for 75 cents each by addressing Miss Ada V. Clouden, 1701 Arch Street, Philadelphia, Pa. This mountain record is a recent addition to the series of records already available for church school use. Two other double-faced records just released for similar use cover, in dramatic form, the work of the Fifth Street Temple and Community Center in Philadelphia, of which the Rev. M. E. Levit is pastor and superintendent; and the work of the Latin

American Mission, directed by Superintendent Vernon M. McCombs, of Los Angeles.

NEW STORY LEAFLETS

FOUR new home mission story leaflets, "A Lawyer Who Saw Through Heaven," "A Matter of Two Dollars," "Outrunning the Sheriff," "Some Deeds of Kindness Done," have just been published. They are available in quantities for distribution in classes, departments, or church congregations. Write Publicity Office, 1701 Arch Street, Philadelphia, Pa.

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## LIBRARY SERVICE

1701 Arch Street, Philadelphia

## SOCIAL HYGIENE

Burnham, William H.—The Normal Mind.  
 Cabot, Richard C.—Christianity and Sex.  
 Calverton and Schmalhausen—Sex in Civilization.  
 DeSchweinitz, Karl—Growing Up.  
 Eddy, Sherwood—Sex and Youth.  
 Fishbein, Morris—Syphilis.  
 Gray, A. H.—Men, Women and God.  
 Hood, Mary G.—For Girls and Mothers of Girls.  
 Royden, Maude—Sex and Common Sense.  
 Streeter, B. H.—Moral Adventure.  
 Williams, F. E.—Some Social Aspects of Mental Hygiene.

## SOCIAL WORK

Breckinridge, S. P.—Family Welfare Work in a Metropolitan Community.  
 Brown, Josephine C.—The Rural Community and Social Case Work.  
 Byington, Margaret—What Social Workers Should Know About Their Own Communities.  
 Cabot, R. C.—The Goal of Social Work.  
 DeSchweinitz, Karl—The Art of Helping People Out of Trouble.  
 Holt, Arthur—Social Work in the Churches.  
 Kennedy and Fara—Social Settlements in New York.  
 Landis, Benson Y.—Handbook of Rural Social Resources.  
 Lou, H. H.—Juvenile Courts in the United States.  
 Nathan, Maude—The Story of an Epoch-Making Movement.  
 Perry, C. A.—Community Centre Activities.  
 Richmond, Mary E.—The Good Neighbor in the Modern City.  
 Tufts, James H.—Education and Training for Social Work.  
 Van Waters, Miriam—Parents on Probation; Youth in Conflict.  
 Walker, Sydney—Social Work and the Training of Social Workers.  
 Williamson, Margaretta—The Social Worker in Group Work.

## SOCIOLOGY

Anderson and Lindeman—Urban Sociology.  
 Bogardus, Emory S.—The New Social Research.  
 Close, Upton—The Revolt of Asia.  
 Cohen and Flinn—You and Your Work.  
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 Dexter and Dexter—The Minister and Family Troubles.  
 Ellwood, Charles A.—Cultural Evolution; Sociology and Modern Social Problems.  
 Graves, W. B.—Readings in Public Opinion.  
 Groves, Ernest R.—Social Problems of the Family.  
 Hart, Hornell—The Science of Social Relations.  
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 Hindus, Maurice—Humanity Uprooted.  
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 Landis, Benson Y.—The Third American Revolution.  
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 Mathews, Shailer—The Church and the Changing Order.  
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 Wilson, Carol—Chinatown Quest.  
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Chaffee, Edmund B.—The Protestant Churches and the Industrial Crisis.  
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 Federal Council of Churches—Our Economic Life in the Light of Christian Ideals.  
 Felton, Ralph—Serving the Neighborhood.  
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 Hallenbeck, Wilbur C.—My Community, My Church and Me.  
 Holt, Arthur—Social Work in the Churches.  
 Johnson, F. Ernest—The Church and Society.  
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 Leonard, Adna W.—Decisive Days in Social and Religious Progress.  
 McConnell, F. J.—Democratic Christianity.  
 Mangold, George B.—The Challenge of St. Louis.  
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 Myers, James—Religion Lends a Hand.  
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 Wallis, Louis—God and the Social Process.  
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## STORIES AND STORY TELLING

Appelgarth, Margaret—Some Boys and Girls in America.  
 Bailey, Carolyn—Stories for Every Holiday.  
 Bailey and Lewis—For the Children's Hour.  
 Ball, Elsie—The Story Peter Told.  
 Bonser, Edna—The Little Boy of Nazareth.  
 Boulting, Frances—Beautiful Childhood.  
 Broomell, Anna Pettit—The Children's Story Garden.  
 Bryant, Sara—How to Tell Stories to Children; Stories to Tell to Children.  
 Carson and Bright—The Children's Own Story Book.  
 Cather, Katherine D.—Religious Education Through Story Telling; Story Telling for Teachers of Beginners and Primary Children.  
 Cronk, Katherine—Brave Adventures.  
 Danielson, F. W.—The Practice Story-Telling Class.  
 Eggleston, Margaret W.—Around the Campfire with the Older Boys; Fireside Stories for Girls in Their Teens; The Use of the Story in Religious Education.  
 Hartschorn, Hugh—Stories for Worship and How to Follow Them Up.  
 Hodges, George—The Garden of Eden.  
 Houghton, Louise—Telling Bible Stories.  
 Knapp, E. C.—More Character Building Stories; Thirty Character Building Stories.  
 Lagerlof, Selma—Christ Legends.  
 Limouze, A. H.—Stories from the Great Library.  
 May, William J.—Bible Character Stories.  
 Merrill, Jenny—Life Stories from the Old and New Testaments.  
 Munkes, Alberta—I Wonder.  
 Olcott, F. J.—Good Stories for Great Holidays.  
 Oxenham, John—The Hidden Years.  
 St. John, E. P.—Stories and Story Telling in Moral and Religious Education.  
 Salisbury and Beckwith—An Index to Short Stories.  
 Scudder, H. E.—A Book of Legends.  
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 Sly, W. J.—World Stories Retold.  
 Starbuck and Shuttleworth—A Guide to Literature for Character Training.  
 Van Buren and Bemis—Easter in Modern Story.  
 Walters, Maude—A Book of Christmas Stories for Older Children.  
 Wiggins and Smith—The Story Hour.  
 Wilde, Oscar—The Happy Prince.  
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 Belknap, Helen—The Church and the Changing Frontier.  
 Brunner, Edmund deS.—Surveying Your Community.  
 Douglass, H. Paul—Church Comity; How to Study the City Church; The St. Louis Church Survey; The Springfield Church Survey.  
 Felton, Ralph—The Study of a Rural Parish.  
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 Herring, H. L.—Welfare Work in Mill Villages.  
 Hooker, Elizabeth—Hinterlands of the Church.  
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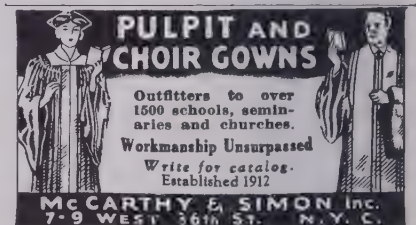
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 Fiske, G. W.—The Recovery of Worship.  
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 Miller, J. Hillis—The Practice of Public Prayer.  
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 Prescott, E. E.—The New Midweek Service.  
 Ross, G. A. Johnston—Christian Worship and Its Future.  
 Scater, J. R. P.—The Public Worship of God.  
 Smith, Roy L.—Capturing Crowds; Two Years of Sunday Nights.  
 Sperry, Willard—Reality in Worship.  
 Sutor and Addison—The People's Book of Worship.  
 Vogt, Von Ogden—Modern Worship.  
 Wieman, Henry—Methods of Private Religious Living.  
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## YOUTH

Blanchard and Manasse—New Girls for Old.  
 Burkhardt, Roy A.—Understanding Youth.  
 Cades, Hazel—Jobs for Girls.  
 Coe, George A.—What Ails Our Youth?  
 High, Stanley—Today's Youth and Tomorrow's World.  
 Lindsey, Ben—The Revolt of Modern Youth.  
 Marsh, Daniel—The Youth of America.  
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 Stock, Harry Thomas—Church Work with Young People.  
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## FINANCE

By THOBURN SPEICHER, Pastor at  
Burt, Iowa

A SPEAKER divided church givers into three classes: those who are like a sponge, you have to squeeze it out; those like a rock, you have to knock it out; and those who are like a honeycomb, you warm them up and the money just oozes out. To my knowledge I have never met any of the first two kinds.

There are three general types of church financing. The laissez-faire method covers haphazard financing of every sort, including some churches which make every-member canvasses and some sort of follow-up. This type of financing hopes that that people will have sufficient interest in the Kingdom or pride in their church to give the necessary funds. Then there is the social or group-pressure method. It uses contests to see who can get the most in pledges or in cash during the year and public solicitation of pledges—"How many here this morning will give 50 cents a Sunday during the coming year?" Also, published statements showing how much each person has contributed during the past year. None of us likes to feel inferior. The pressure of the group makes us do certain things. Such methods are successful—for a year at least—but are dangerous as a permanent means of financing. There is also the service-centered type of financing. A certain man cannot "see" missions, but he is interested in the physical property of the church, its appearance and condition. Another will give for missions whether there is coal in the basement or not. Of course, both need to be awakened to other than their pet needs. One of the best ways to do so is to be able to say, "In this, this, and this way we are working to bring in the Kingdom of God. We invite you to share in these enterprises. We only ask that you give in accordance with your ability and your belief that we present legitimate needs."

Stewardship teaching is important. C. U. Wade used to start every revival meeting with a consecration of pocketbooks. The information on the bulletins put out by our Book Concern is valuable. The publications of the Layman Company might help. The most important thing is to make people believe that something is being done that is worth while.

A parish paper that goes once a month to the entire constituency is the best form of publicity for most churches. The first page should be reserved for some message concerning Christ. The second and third pages may contain the monthly calendar, news of passing interest, and annual reports of church organizations. The last page may be reserved for the use of the board of stewards. Their monthly message may defeat its purpose, however, if it contains nothing but a statement of financial condition and an appeal to balance the budget.

A paper of this type can be put out on a sheet of 8½ x 11 paper. Rotary duplicators can be bought for as little as ten dollars, and with practice good work can be turned out. One hundred copies can be mailed each month for a total cost as low as \$1.35. The paper used should not be plain white. It must be neatly written and timely.

Membership in the board of stewards is a spiritual and not a business office. If the stewards make quarterly calls on the constituency and do not ask for money they will have a better response when the every-member canvass is made. Let them go two and two, or else each steward accompanied by another layman. What a difference it will make in the life of the church as these men go out to talk, not of money or the weather, but of the church.

## ILLUSTRATED SERMONS

By WILSON DAVIS,  
Pastor at Georgetown, Pa.

AN old Chinese proverb tells us that one picture is worth a thousand words. An evangelistic pastor and a consecrated sign-painter capitalized on that truth and won more than a hundred persons for the Master.

Some years ago Mr. F. G. Lambert was inspired to try the idea of supplementing his pastor's sermons by large oil paintings. With the Rev. H. St. Clair Carter, the pastor of Fletcher Church in Philadelphia, he planned and then painted on canvas seven pictures (five feet by seven), illustrating an equal number of gospel songs—"Jesus Calls Us," "Beulah Land," "Face to Face," "The Old Rugged Cross," "In the Garden," "Almost Persuaded," and "The Great Judgment Morning." These paintings were displayed with appropriate lighting, in a large gilded frame, in a semi-darkened room during the Sunday evening sermon, which was based upon the scripture suggested by the song. This combination of visual impression and the sincere evangelism of the preacher proved effective.

Mr. Lambert is not a professional artist but rather a sign-painter converted years ago under the late Billy Sunday. He has refused flattering offers for making liquor advertising posters and signs, preferring to use his talents for the furthering of the gospel. A number of churches, including that of the present writer, has been benefited through the use of these pictures during the preaching of evangelistic messages.

## INSTITUTES

TO any Epworth League Institute or other summer gathering of church people, the Board of Home Missions and Church Extension will loan, without charge, a set of phonograph records, provided that the Institute will make available a portable phonograph instrument in some suitable room where persons in attendance may have opportunity to use the records at their own convenience. At the close of the Institute, records should be returned to Miss Ada V. Clouden, 1701 Arch Street, Philadelphia, Pa., to whom requests for records can be sent.

## PERCENTAGES

CHARLES R. SMYTH, pastor at Hurffville, New Jersey, has been making a special effort to educate his people in matters of World Service, using the materials provided by the Boards and securing outside speakers, as occasion offered. He also entertained in his home the daughter of a Puerto Rican pastor, giving her opportunity to speak to various groups in the church. After a considerable period of this sort of cultivation, he has had the courage to check, particularly among members of his Sunday school, through a questionnaire, as to their ideas about giving to World Service. Ninety-seven per cent approved such giving, and 100 per cent approved giving to missions. When asked as to a fair amount for the Sunday school to give during the year, 33⅓ per cent said the same as last year, which was \$447; 16⅔ per cent thought the amount should be raised to \$500, and the balance thought that a smaller amount might be satisfactory. When asked whether the individuals had suffered because of the amount given to missions last year, the negative reply totaled 100 per cent. Eighty-eight per cent felt that the successful year in local church finance was directly related to the fact that the church had given in full what was asked on its benevolence program.

## FRONT ROW

TWO years ago a "Front Row Club" was organized in Grace Church, Waterloo, Iowa, of which Frank A. Court is the pastor. Already the "front row" idea has developed almost into a national movement, for clubs have been organized in various states and in churches other than Methodist. At a conference, young people of the church were discussing with their pastor how they might participate more actively in the worship service. One young man suggested that several front rows of seats be reserved and filled with young people of high school and college age. Someone else suggested the idea of a "Front Row Club," and, within a month, the church was having from fifty to sixty young people in the front pews each Sunday. After two years the enthusiasm has not lessened and it is not unusual to have from sixty to seventy young folk in the front row group. A charter and induction service and a pin have been provided. The plan seems to have created a loyalty among all the young people to the worship services. Twenty-six members of the group were at summer institute. It sent the largest delegation to Boulder of any church in Iowa and ten delegates attended the Methodist Youth Conference. The group places a rose on the altar each Sunday morning, and, after church, some delegated young person takes the rose to some individual or home where it appears that it will do the most good. During these two years, the morning congregation of the church has grown from an average attendance of 300 to 600, with the Easter group running to 2,000. The pastor is convinced that the growth in the morning congregation has developed quite largely because of the large number of young people who are present.



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## BUILDING THE PROGRAM

(Editor's Note: The following questionnaire was recently submitted to the members of his congregation by Bruce L. Middaugh, pastor at Cattaraugus, New York.)

As we plan for the coming year, we are eager to build a program for this church which will meet your needs and the needs of this community. This is our common task, and each of us must take his place. Therefore, we ask your co-operation in filling out this questionnaire.

I. What emphasis would you like in the sermons? Are there particular problems or topics you think should be dealt with?

- (1) .....  
 (2) .....  
 (3) .....

II. What activities would you like to have in the church which are not now being provided?

- (1) .....  
 (2) .....

III. What, in your experience, have been the most valuable parts of the church's program in the past?

IV. What other suggestions would you like to make to the minister?

V. Please check over the following list, and indicate by X the items in which you are most interested, and by O the ones in which you are not interested at all. This is to guide in preparation of sermons, study groups, literature, and activities.

- 1. Who wrote the Bible and why
- 2. Understanding God
- 3. Understanding self
- 4. Success in family life
- 5. How our church came to be
- 6. Social issues and the Christian ideal
- 7. Understanding the task of the church
- 8. How the Bible came to us
- 9. Problems about heaven, hell
- 10. Choosing a vocation
- 11. Divorce
- 12. How the Christian church began
- 13. Christian social action
- 14. Learning to work with children in the church
- 15. What the Bible contains
- 16. Understanding the resurrection
- 17. Christian recreation
- 18. Place and function of the church today
- 19. Religion and politics
- 20. Learning to work with youth in the church
- 21. Preparing for marriage
- 22. Inspiration of the Bible
- 23. Science and religion
- 24. Handling temper
- 25. Family religion and worship
- 26. Message and program of the Christian religion
- 27. War and peace
- 28. Learning to work with adults in the church
- 29. Miracles in the Bible
- 30. Sin and forgiveness
- 31. Overcoming fears, worries
- 32. Religious training in the home
- 33. Making the church more efficient
- 34. Christian principles in industrial relations
- 35. Becoming a better church-school teacher

- 36. Understanding the Bible
- 37. Meaning of salvation today
- 38. Achieving self-control
- 39. Economic problems in home
- 40. Our church's work in this community
- 41. Public amusements
- 42. How to use the Bible
- 43. Meaning of conversion
- 44. Growing old beautifully
- 45. Understanding and guiding children in the home
- 46. Our church's work outside this community
- 47. Christianity and patriotism
- 48. Life and teachings of Jesus
- 49. Meaning of baptism
- 50. Conquering loneliness
- 51. Understanding and guiding youth in the home
- 52. World Service and Missions
- 53. Handling the race problem
- 54. Great characters of the Bible
- 55. Understanding religious experience
- 56. Personality development
- 57. Leisure-time problems in the home
- 58. Meaning of church membership
- 59. Christian view of the depression and recession
- 60. Study of special parts of the Bible
- 61. If God is love, why is there so much suffering?
- 62. Standards of conduct
- 63. Sex education in the home
- 64. Aims of religious education
- 65. Gambling
- 66. If God is righteous, why does He allow sin in the world?
- 67. Meeting sorrow
- 68. Home-church cooperation
- 69. Place of religious education in the work of the church
- 70. Christians and the liquor problem
- 71. Christian view of life
- 72. Religion and mental health
- 73. Home life of unmarried adults
- 74. Evangelism
- 75. The problem of crime
- 76. Christian use of money
- 77. Motives adequate for a happy life
- 78. Church unity
- 79. Charity and relief
- 80. Christianity and other religions
- 81. Self-expression
- 82. Christian community life
- 83. Problems about prayer
- 84. Dealing with sin
- 85. What and why is worship
- 86. Personal religious living
- 87. Developing an adequate devotional life
- 88. Finding God's will
- 89. What it means to be a Christian
- 90. What religion does for people
- 91. Church activities: —worship, —study groups, —discussion groups, —fellowship programs, —service projects, —gym periods, —hobbies, —reading, —arts and crafts, —dramatics, —music (instrumental), —music (vocal)

Other items not listed .....

VI. Age group: —Under 18. —18-25.  
 —25-40. —Over 40. —Male. —Female.

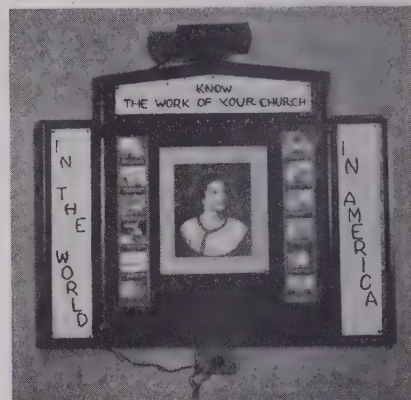
## LITERATURE SECRETARY

By JOHN S. GERMAN,  
 Pastor of Broadway Church, Baltimore, Md.

OUR Secretary of Good Literature was quick to discover the opportunity presented through that office. She discovered that quantities of the finest reading matter setting forth the work of Methodism were to be had from our Boards for the asking, and more at a small price.

Over a period of eleven weeks 2,500 pieces of literature having to do with the work of the Board of Foreign Missions were distributed. During a season of ten weeks, 1,760 pamphlets presenting the work of the Board of Home Missions and Church Extension were given to our people. In addition, Christmas and Easter brought forth leaflets appropriate to the seasons. The Million Unit Fellowship Sunday was observed, and Aldersgate Anniversary.

When the plan was inaugurated, it was necessary to guard against wasteful distribution. This danger was offset in an artistic display of the material by means of an especially designed display board. On this board, weekly, factual material is grouped



about a central picture which itself focuses one's attention upon a particular type of work. Members of the congregation gather about this display board, and, impressed with what is seen, request copies of the literature. It is not an uncommon thing to see young people of the church waiting in turn for this material.

The Good Literature Board is designed with one horizontal panel above and three perpendicular panels beneath it. The central panel is larger than the side ones. The top panel carries these words: "KNOW THE WORK OF YOUR CHURCH." The left panel extends the wording of the caption and reads, "IN THE WORLD." The right panel is reserved for the work of the day. It will be changed from week to week as the occasion requires. For example: Last week it read, "In China." This week, "In Malay." Next week, "In Puerto Rico," and so on.

## PERMANENCE

OREN W. BRAND, pastor at Sioux Rapids, Iowa, has felt keenly the problem of transiency in church membership. On that account he has developed a program to help his people become more firmly established in the community. It includes: encouragement of home ownership on the farm and in the town, encouragement to patronize home merchants urging business men to show greater interest in the church and community, a suggestion to help fellow church members secure employment, encouragement of farm owners to rent to people who can help in the church and community program, and encouragement to thrift.



## CANDLELIGHT COMMUNION

By SAMUEL HUGHES, Pastor at Upland, California

THE following was recently used in our church as a candlelight communion service. Our people said it was one of the finest services they had experienced. Twelve young men were chosen. Each gave his message and then took his designated position back of the communion rail. After singing the last hymn, "In the Cross," all light but that from the candles in the chancel were put out, with the exception of a lighted cross over the communion table at the front of the church. The twelve young men were vested and they remained behind the communion rail until all had been served. Then one young man stepped forward and gave the League benediction. A vested choir of both Leagues presented the music for the service.

### Organ Prelude.

**Steward of Proclamation:** We welcome this congregation to this communion service tonight. Instituted by Our Lord Jesus, who, the night He was betrayed, took bread and, when he had given thanks, he broke it and gave to His Disciples commanding that they should eat in remembrance of Him. Likewise He took the cup and gave to them, saying, "Drink ye all of this for this is my blood of the new covenant which is shed for you and for many for the remission of sins." Youth feels sure that a great task is ahead of the Christian church—the task of making a new world wherein dwelleth righteousness. To this end we call upon this congregation to rededication to this program set up by the Lord Christ. Shall we not rise and sing with spirit and meaning?

Hymn 204: "Rock of Ages."

**Hymn by the Minister** (congregation standing).

**Steward of Declaration:** Two hundred years ago John Wesley's light began to burn in England. A light which has gone out to all the world, lighting up the dark places of life, lighting man's way back to God. However, we are still facing the blackness of sin and selfishness that covers our civilization. I call upon this congregation to join in prayer for forgiveness of sin, also that the Christian church be filled with the fullness of the life of Christ, that we may dwell in Him and He in us.

**Solo:** "Dear Lord I Humbly Pray" (Rosary).

**Steward of the Treasury:** Jesus said, "Where your treasure is there will be your heart also." The treasure of Christian people is in Christ, therefore it is very natural that we dedicate our substance to Him. America is filled with struggling churches which are using scrap systems of finance, consequently dying at a slow rate. The word of God tells us that, if we will bring our tithe into the storehouse, the windows of heaven shall be open, the promise being, "I will pour you out a blessing that you shall not have room to contain it." Shall we not take God at His word? The ushers will receive our tithes and offerings. (After the offering the congregation will join in the printed hymn "It was night.") Lights dimmed after this hymn.

**Steward of History:** In the beginning man groped in darkness. Then the sun shone and man hailed the dawn. Man saw the sun and wondered at its glory, even bowing in worship before it. However, man was not satisfied. He desired and sought after a light that never sets. One day a Star appeared in the East. Wise Men followed it across the desert to Bethlehem and there found Him, "The Light of the World," a light that lighteth every man that cometh into the world.

**Steward of the Word:** Reading John 1:1-13.

**Communion Hymn by the choir.**

**Minister:** Let your light shine that men may see your good work and glorify your Father which is in heaven.

**Steward of Dedication:** We, the youth of the church, accept the call. We are ready to follow that light, by the grace of God, and call upon this congregation to join us in this dedication. (Lights further dimmed.)

**Minister:** I light this candle as a symbol of the light which was lit in the heart of John Wesley, the founder of our Methodist Church. Wesley lit his candle from the Light of Christ. Shall we not light our candles from that same light?

**Steward of Hope:** On behalf of all men and youth assembled here tonight, I light this candle, praying that the Christ of God who warmed Wesley's heart will not fail any of us, but will grant to us an abundant experience in faith and love. (All men and youth will rise after this statement.)

**Steward of Faith:** On behalf of the women of the world I light this candle. Millions of them the world over rise to call Him blessed who brought their redemption. I therefore call upon all those present tonight to light their candles from the Light of the World. (All women and girls will rise here.)

**Steward of the Cross:** Paul said that his glory was in the cross. We also remember the words of Jesus, "If I be lifted up I will draw all men unto me." "In the cross of Christ I glory, towering o'er the wrecks of time; All the light of sacred story gathers 'round its head sublime." I call the congregation to the singing of this hymn.

Hymn 149 (All lights out but the candles).

**Steward of Youth:** Youth believes that the body of Christ was broken, and that His blood was shed, for the purpose of making a new man and a new world wherein dwelleth righteousness. I, therefore, call upon youth present to partake of this communion to this end.

**Steward of Appeal:** We young people

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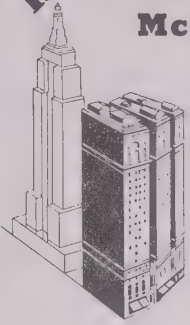
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need the help of the adults, especially the fathers and men of the church. I am therefore calling upon all the adults to join youth in this consecration tonight.

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League Benediction.

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## SUMMER

THE summer program at Centenary Church, Newark, New Jersey, of which C. C. Woodruff is pastor, was planned chiefly for undernourished girls and boys who, during the school year, are fed daily at the nearby public school. The Mutual Benefit Life Insurance Company provided from its surplus soup and bread almost daily; Borden's, milk one day weekly; and members of Centenary parish gave "spreads" for the bread. The generosity of these friends, and the fact that three of the four teachers received only expenses, account for the fact that a budget of about eighty dollars covered everything from soap powder to bus fare.

Only the invited people came to lunch, but their friends, six to fourteen, were welcome at the program: chapel; stories; hand-work; participation in public school playground program (two blocks from the church), and in the work of the Junior Newark Museum. Not one child in the seven-to-nine group had ever heard a frog croak! The art work of the girls and boys ten and over was particularly fine. Josephine, aged nine, had her first bus ride. All the girls and boys who possibly could paid dues, fares, and, in part, for materials. Boys paid from one to fifteen cents for bird houses and book-ends; girls, the same amount for aprons and dresses. Some of the older girls successfully made over discarded dresses sent by interested friends into wearable school outfits. Library books were loaned, pianos made available for practice, worship services held and offerings taken to help one boy who needed to go to camp. The hydrant provided shower baths. One mother of four children (the father a WPA worker) so improved during the month, both from rest and soup sent her daily, that the clinic she must visit regularly was astonished. The outreaches of the program were many.

## MANNERISMS

By R. E. L. Folsom,  
Pastor at Lakeland, Fla.

DR. HAYGOOD used to lecture us ministerial students at Emory about pulpit mannerisms. He said that when he was a student they had an old pastor who was bald. When the pastor warmed up to his subject the skin on his forehead got to working up and down; and it was impossible to watch the preacher and keep up with what he was saying.

It is said that the great Munsey had a habit, while under the excitement of the pulpit, of pulling hairs out of his scalp. He kept at it until he was bald as an onion.

I saw Billy Sunday grasp the ends of the pulpit, make a spread-legged leap, and sit down on the top of the pulpit.

I knew an old brother who would thrust his hands to the bottom of his pockets and pat whatever was, or wasn't, in his pockets.

I know a bishop who, when he arises to make some "remarks," thrusts his index fingers into his vest pockets and fumbles there for something—maybe a toothpick, maybe a match, or maybe an idea. I know a leading pastor who has the same habit.

I know a preacher who flashes his tongue out of the corner of his mouth repeatedly while preaching—reminding the hearer of a snake.

One of our greatest preachers has a habit, while preaching, of grasping his upper lip between his thumb and finger and pulling it until his mouth is almost permanently misshapen.

I know a very prominent preacher who grasps the ends of the pulpit with both hands, and rears back on his heels, his

hips also being pushed as far back as possible.

Another preacher thrusts his thumbs into his pants pockets and at the same time draws his elbows, shoulders, and head forward, while preaching.

I know a presiding elder who doubles his fists and flails the air as if he were pounding the lights out of a fallen foe. Another former P. E. does the same thing, only he stoops and makes the straight thrust with his fists after the fashion of a prizefighter.

Then I see a preacher draw up one knee and stamp the floor with resounding thud—after the manner of a mule kicking at a fly. I have seen another put his unlovely foot upon the chancel rail while preaching.

Then there is the preacher who, in the course of his sermon, gets off what he considers a witty saying, and laughs heartily at it himself. It is often the case that nobody else laughs with him—and that must be embarrassing to the preacher. His *bon mot* fails to amuse his hearers.

But the most ungraceful of all mannerisms is to draw up the tail of the coat and thrust the hands under the front corners of the coat and into the pockets of the pants, thus exposing what might be the worn or patched seat of his trousers. And yet there are many preachers who are guilty of this mannerism while preaching.

Why do they do such things? Preaching is a tremendously responsible thing; and the preacher should study to avoid anything and everything that might distract the attention of the hearers from the sacred message. It is in order to insist upon dignity on the part of the preacher, both in the pulpit and elsewhere.

—Florida Christian Advocate.

## CAN YOUR CHURCH BUILDING PASS AN EXAMINATION?

By E. M. CONOVER, Director  
Interdenominational Bureau of Architecture

OUR Bureau (don't bother with the long name, just put Room 61, 297 Fourth Avenue, New York) will send to you for a stamp a schedule used in checking over the entire church building and grounds. This may be made a basis for writing your own examination schedule. Young people's groups are using this, too, to study the House of God and to "score" their church building and then write suggestions for such improvements as might easily be made from year to year.

Because of the time that should be allowed for case studies and planning, in order to have happy results in any type of building improvement, churches should get busy immediately if they hope to make any sort of improvements during the coming year.

## COOPERATIVE

A SUCCESSFUL Credit Union and Consumer Cooperative has been organized among 225 families of the John Huss Church, Cedar Rapids, Iowa, of which V. C. Grant is pastor. Interested school teachers formed a study group to consider the plan's merits. After six months of study, the group organized and ordered a carload of coal. This initial effort encouraged the group to broaden its interests. The State Banking Department granted a charter last spring. Business on a cash basis and the importance of thrift is being stressed among the young people, many of whom are saving twenty-five cents a week. This money is available to help finance special projects for those who need it. The pastor reports increased contributions to the church budget each year, as well as increased attendance at both Sunday school and church services.

## AN EXPERIMENT

By GEORGE Q. FENN  
Pastor, Chandler, Okla.

I READ in one of our church publications the statement, "If any preacher will allow a layman of his congregation four minutes for testimony and discussion in each Sunday night service, the matter of attendance at these services will have been solved, because the house will be full in three months' time."

Beginning a year ago in our church a committee of laymen took over the task of providing a four-minute speaker each Sunday evening. Together with having the lay members lead the evening prayer, this was continued five months, with five minutes for testimony when the speaker failed to appear. The plan did increase interest and attendance, but it didn't fill the church.

A plan which has helped has been occasionally to turn the whole Sunday evening service over to some adult Sunday-school class, or other organization such as the Epworth League, ladies' aid, or missionary society.

One lesson learned is, whenever a program is proposed as a panacea for any of the ills of the church, it is better to see how adaptable it is to varying conditions. If it appears that it could be used with profit, without crowding out another worth-while program, adapt and use it experimentally, before making it a permanent feature of the life of the church.

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## NEW TESTAMENT

THE New Testament was read from beginning to end in 19 hours recently by 72 members of the congregation of the Baptist Temple, Broad and Berks Streets, Philadelphia, in a continuous church service, which began at 3:00 a. m. and ended at 10:00 p. m. This demonstration was arranged by the pastor, Daniel A. Poling, in observance of "Universal Bible Sunday." The church was filled throughout the nineteen hours. Church members and invited guests began assembling as early as 2:30 a. m. at the Temple. Many breakfasted there, provision having been made for meals in the church cafeteria. Promptly at 3:00 a. m., Dr. Poling began the service with a fifteen-minute reading. Throughout the early morning, the day and the evening the reading in fifteen-minute periods continued without interruption. The specially selected groups of men and women all donned choristers' attire for the service. Final readings from the Book of Revelation began at 9:00 p. m. Dr. Poling read the concluding passages.

## ATTENDANCE

UNDER the title, "A Question You Must Answer," Cokesbury Press, of Nashville, has published a sixteen-page pamphlet dealing with the matter of church attendance. The author is Earl G. Hamlett. The material was first used in a series of radio broadcasts from Memphis, and it sells for five cents; 50 cents a dozen; \$3.00 per hundred. It should be helpful in promoting interest in the church.

## THE LORD'S ACRE

By CLYDE ONYETT,  
Pastor of the Ogilville Parish, Indiana

I NOTED how few of my members were able to pay their share of the financial cost of the church budget, yet how willing they were to do their part in any way possible. Finally I suggested to the five churches of the parish the principles of the Lord's Acre Plan, which, in a sentence, consists of the pledge by various members of a church to plant a certain amount of a chosen crop, the income from which is to belong to the church.

One of the churches decided on a variation of the Plan. One of the members offered to furnish the land if the members would plant an acre or two of tomatoes. The church voted to adopt the suggestion and the owner of the land became the agent in securing a contract from the canning company to purchase the crop. Between eight and ten tons of tomatoes were sold at \$9.00 per ton. The members feel that this was a real solution to a difficult problem. They paid their budget in full and had about \$25.00 to begin the new year. They are ambitious for their church and desire a high type of program.

Members of some of the other churches on the charge declare, after seeing the results of this project, that they will sponsor a similar project in their own church next year. Other members desire to pledge personally a few rows of corn, a half acre of wheat, or a share of a small fruit crop. Some of the ladies are interested in the phase of the Lord's Acre Plan which calls for a pledge of their Sunday eggs.

This suggestion should be made to those interested in planting a crop in the name of the church. Publicize the project well in advance and have the hearty support of those who will help with the work. If interest is not kept up, a few people will have to do the work in rush seasons and the enthusiasm for repeating the Plan will not be great.

## WITH THE NEW HYMNAL

By William K. Anderson, Pastor of  
Franklin Street Church, Johnstown, Pa.

IN three years, 331 different hymns have been sung by our congregation, varying from once to fourteen times. That still leaves 223 hymns whose values have not yet been explored. Ninety-two of these hymns have been used only once, seventy-five twice, and the remainder (162) three times or more.

Three usages—fifty hymns, as follows: 12, 38, 44, 63, 68, 93, 105, 107, 135, 150, 151, 155, 156, 157, 165, 171, 193, 197, 210, 216, 237, 239, 242, 244, 249, 250, 251, 254, 265, 307, 318, 322, 327, 334, 359, 364, 400, 426, 440, 459, 460, 468, 475, 482, 497, 514, 519, 527, 540, 543.

Four usages—forty-seven hymns: 21, 23, 29, 48, 56, 65, 72, 77, 86, 87, 90, 92, 95, 97, 99, 100, 103, 108, 109, 130, 145, 147, 154, 162, 166, 170, 178, 199, 222, 226, 229, 230, 238, 248, 259, 283, 312, 386, 396, 409, 414, 417, 479, 491, 496, 507, 512.

Five usages—thirty-two hymns: 7, 34, 45, 66, 67, 85, 89, 106, 111, 113, 142, 148, 196, 204, 220, 232, 234, 241, 266, 267, 269, 274, 278, 280, 284, 301, 346, 372, 379, 393, 410, 533.

Six usages—nineteen hymns: 1, 2, 18, 31, 70, 83, 88, 98, 141, 149, 182, 219, 263, 271, 339, 358, 381, 465, 503.

Seven usages—six hymns: 4, 96, 213, 256, 315, 520.

Eight usages—two hymns: 119, 415.

Nine usages—two hymns: 144, 380.

Ten usages—three hymns: 164 (all three tunes), 179, 268.

Thirteen usages—two hymns: 73, 338 (Martyn and Aberystwyth, which "goes" in this partly Welsh community).

Fourteen usages—one hymn: 279.

If everyone who reads this will send me the numbers of his "favorite three" new hymns in the new Hymnal, an interesting bit of data can be assembled. Just put the numbers on a postal card, sign your name, and address to me at Johnstown, Pennsylvania. I will compile the returns and send them to the *Pastor's Journal*. Thank you.

## ADULT

A GROWING demand for elective study courses for young adults (and older) is being met by *The Adult Bible Class Monthly*, published by The Methodist Book Concern. That publication is enjoying an ever-increasing circulation and enthusiastic reception. The April, 1939, issue offers a five-lesson course on the evils of gambling, entitled "Easy Come; Easy Go," by Deets Pickett of the Board of Temperance, Prohibition and Public Morals. In the May and June issues, Benson Y. Landis, of the Federal Council of the Churches of Christ in America, furnishes a course on "The Christian Approach to the Problem of Crime"—eight lessons with discussion questions and helpful suggestions. Then, responding to a wide appeal for the careful study of a whole book of the Bible, Dr. Rollin H. Walker, of Ohio Wesleyan University, has prepared an intriguing study of First Corinthians. This course will be used simultaneously by our brethren of the Church, South, and published in *The Adult Student*. It is in Dr. Walker's own inimitable style and to the thousands who know him that is a sufficient word. This course begins with July and runs three months. *The Adult Bible Class Monthly* has, in addition, the International Uniform Lessons in each issue for those who desire them.

## THE CHURCH

THE Rev. Charles C. Ford, pastor at Frankfort, Indiana, recently presented a three months' series of Sunday morning sermons on the general theme, "The Church of the Living and Loving God." The sermon topics were as follows: "The Personnel of the Church is Simply, All the People In It"; "The Church Must Be Sensitive to Living Human Needs," (Promotion Day in the Church School); "A Living Church Underwrites the Future," (Rally Day); "A Living Church Has Carefully Planned Methods of Sharing and Cooperation," (Communion Sunday); "A Living Church is a Great Fellowship"; "A Living Church is a Church with a Great Mission," (Missionary Emphasis); "A Living Church is an Intelligent Church," (Good Literature Day); "A Living Church is a Church of Great Loyalty," (Church Union Emphasis); "A Living Church is a Church with a Great Hope"; "A Living Church is a Grateful Church," (Thanksgiving); "A Living Church is an Appreciative Church," (Preacher's Aid Jubilee); "A Living Church is an Expectant Church"; "A Living Church is a Changing and Courageous Church"; "A Living Church is a Church of Great Faith"; "A Living Church is a Fellowship of Great Joy," (Christmas).

## ADVOCATES

DR. GEORGE A. WARMER, of First Church, Riverside, California, recently instituted a novel and successful way of acquainting his congregation with the *Advocate*. On November 6 *Advocate Sunday* was observed, and, following communion, the pastor preached on "Developing the Mind-Set." The Secretary of Good Literature and his assistants then distributed copies of the *Advocate* through the congregation, and the pastor went through the paper, calling attention to the various articles and features. As a result, when slips were distributed later on, of the forty-one subscriptions obtained, sixteen were new. Later the official board and quarterly conference had an opportunity to subscribe. As a final measure, the Secretary of Good Literature personally solicited subscriptions from a selected list.

## IT INCREASED ATTENDANCE

MOUNT STORM, West Virginia, is a community of less than one hundred people. About two years ago Mr. Thomas E. Schaeffer, of Mount Storm, began sending his delivery truck on "pick-up" trips for the Mount Storm church school. A year ago he surprised the church with the gift of a fine bus, with a capacity of forty persons. It is equipped with heaters and ventilators, and is comfortable for even the aged ones. This bus now reaches out in three directions, covering a radius of about eight square miles in the Allegheny mountains. As a result, a church school that would have had an attendance of about fifty-five from its immediate community, has had an average for the past year of 148. The Mount Storm Sunday school is fully departmentalized, using the group series of lessons. Ira Lyons is the pastor.

## TWENTY-FIVE YEARS

THE Methodist Church at Hawkins, Wisconsin, of which George R. Bell is pastor, recently celebrated its twenty-fifth anniversary, with appropriate meetings and with an unusually attractive, thirty-two page, well-illustrated booklet, giving information concerning the history and present organization of the church.



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# THE PASTOR'S JOURNAL



Volume XI



Number 3



May

1939



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## CONTENTS

Appointments, By Superintendent T. S. Brock .....	2
Send Me .....	2
Change (Editorial) .....	3
Pastoral Efficiency .....	4
Struggle in Behalf of the Sanctuary, By F. W. Mueller.....	6
He Writes, By R. Carleton.....	7
IV. Pioneers of Faith and Practice, By E. D. Kohlstedt.....	8
Committees .....	9
The City, By Channing A. Richardson .....	10
On Going to Church .....	11
A Point to Remember.....	11
Rural Life Sunday, May 14, 1939 .....	12
Schools for Town and Country Pastors .....	13
Books Received for Review .....	13
For the Circuit, By A. J. Walton .....	14
The Church Clinic, By R. M. Furnish .....	15
Membership Rolls, By R. W. Drummond .....	16
A Remarkable Record .....	17
Public Address System, By W. F. Bruening.....	17
Minimum Achievement Goals .....	17
Books .....	17
Why? How? What? By Christian F. Reisner .....	18
The Pastor's Reading, By Donald Mark Runyon .....	19
Cry Dance .....	19
Visitors to New York's Fair .....	20
It Can Be Done, By H. C. Leonard .....	20
Books .....	20
New Books in Library .....	20
In the Open Country, By J. A. Earl .....	22
Race Relations Clinic .....	22
"In That Case" .....	23
City .....	23

## Appointments

By SUPERINTENDENT THOMAS S. BROCK  
of the Trenton District

ONE of the most important features of an Annual Conference is the reading of the appointments. These are made by the bishop in consultation with the district superintendents. In the early days of Methodism most pastors seldom, if ever, knew of their appointment until announced, and very few churches ever expressed a desire for any particular minister. Now, everything is changed and pastors and churches have much to say to the cabinet regarding the appointments until sometimes it seems the cabinet does not have much to say about them. There would be no difficulty about this if both churches and pastors did not expect the impossible and would recognize the rights of others. Too often the money end of the appointment becomes the dominating factor rather than the opportunity of building the Kingdom of God. There has grown up in Methodism the invitation plan by which churches invite ministers to be their pastors and then expect the bishop to make the appointment. Under reasonable conditions that is a democratic plan that meets with approval. But this plan can very easily be misunderstood and lead to a great deal of confusion. No invitation should ever be issued to any pastor without the knowledge and consent of the superintendent. Recently a church in the New Jersey Conference issued an invitation to a young man who was a student on the suggestion of a former pastor without any consultation with the superintendent and then was amazed to find the appointment could not be made. When laymen learn that superintendents are appointed to supervise their districts and consult with them there will be greater harmony in our work.

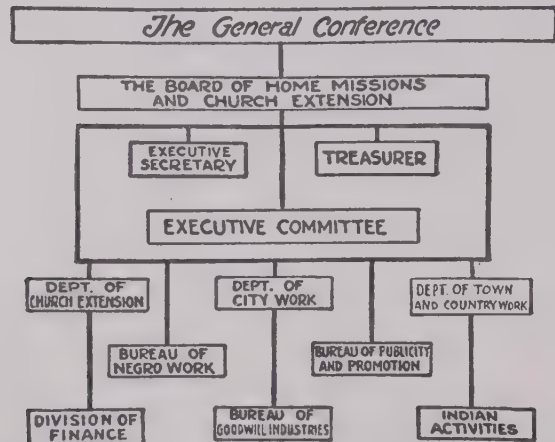
Pastors also need to understand the invitation plan. Just because some official may say to a pastor, "Our church would be glad to have you as pastor," does not constitute an invitation. Some time ago a pastor reported that he had an invitation to a certain church. When an investigation was made it was revealed that a relative of the chairman of a committee from a certain church had said that some day the chairman thought that pastor might serve their church. This was reported to the pastor and he announced that he was invited to the church. That seems ridiculous, but it is repeated in so many ways that it becomes pathetic.

The writer has been invited officially by the committee on pastoral relations with the knowledge and consent of the superintendent by every church he has served during the past thirty years. In every instance the appointment was made because it was officially given and with the approval of the authorities. One appointment was a promotion and one a demotion, the other moves were on the level. Methodism will be far stronger in making its appointments when both pastors and laymen recognize the spirit of brotherhood for the benefit of all.

## SEND ME

Is there some desert or some trackless sea,  
Where thou, Good God of angels, wilt send me?  
Some oak for me to rend, some sod,  
Some rock for me to break;  
Some handful of his corn to take  
And scatter far afield;  
Till it in turn shall yield  
Its hundred fold of grains of gold  
To feed the waiting children of my God?  
Show me the desert, Father, or the sea.  
Is it thine enterprise? Great God, send me.

—Edward Everett Hale.



## THE PASTOR'S JOURNAL

A Magazine of Church Administration—Published by  
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# THE PASTOR'S JOURNAL

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## Change

THE philosopher who first discovered that one could not go wading in the same stream twice was soon superseded by the one who realized that that particular trick could not be done even once. Both of them had hit upon life's universal characteristic of relentless, continuous and unescapable change.

Youth is always moving on into old age, day into night, summer into winter. Today is ever replacing yesterday; this week disappears in favor of next week, and the old year slips away under our feet to give place to the new.

Our social order passes out of one phase and into another; political structures are continually being modified. Church organizations and even our habits and beliefs are ever affected by the law of change.

So many and so rapid are the changes that the Christian minister could easily give up in despair in the face of what sometimes seems to be a complete refusal of everything to remain as it is. But in a world of change some things abide. It is the privilege of the Christian minister to deal much with the things that remain steadfast.

A famous sociologist loved to startle his students with the statement that all human institutions collapse. A business firm which is one hundred years old is something of a wonder. Lodges, literary societies, and political parties come and go. Yet the Christian church is, after nineteen centuries of buffeting, society's greatest volunteer organization.

Competition and attack have failed to disturb the eternal truths which Jesus spoke so simply on the shores of Galilee, and the God that he revealed is the God by whom millions live and for whom they would be willing to die.

The human values of character and personality continue to be the world's finest product and with those values the church is concerned. Honesty, good will, and justice are abiding virtues.

Nor have the conditions been altered under which those values are created so much as sometimes we are tempted to believe. Agricultural colleges teach many facts that were once unknown, but the most scientific farmer must still deal with seeds and with nourishment for the growing plants, just as did the first barbarian who ever stirred the soil with a crooked stick.

In the church we use many terms, evangelism, conversion, worship, youth training, religious education, and the like, but back of them all is the need of men and women and boys and girls for God and the alluring opportunity of those who have found Him to bring others to that knowledge. That is the mission of the church.

Dealing with a changing and sometimes baffling world, the minister of Jesus Christ can orient himself among the things that are permanent and move forward into his work with a calmness and an assurance which no fear of change can shatter.



# Pastoral Efficiency

By EDWARD S. MARTIN, EARL A. OLSEN, LLOYD H. RISING and C. W. SPEAR

*Pastors of the Saint Paul District, Minnesota Conference*

WHAT constitutes pastoral efficiency? What constitutes any personal efficiency? These are not easy questions to answer. People cannot be measured as accurately as can inanimate objects, or even as well as the dumb animals.

In any study of human efficiency, there is danger of thinking that we should achieve certain specified objectives, then of emphasizing these objectives as ends, when they should be but means toward a larger end. May we be so indefinite as to say that pastoral efficiency is that form of living by the pastor which best promotes his Christian growth and through him the individual Christians who are privileged to share his ministry.

We have no desire to regiment a fellow pastor. We are submitting forms of self-discipline which we have personally found helpful. If we imposed any of them upon another, that would be regimentation. If we are able to crystallize the soul-searching of another so that he will himself say, "That way of spending my moments and energies will help me lead my people up Calvary," we have started a self-discipline which we hope will prove helpful.

We believe that we are gradually pulling out of the period of overemphasis on "self-expression" but that we have not yet reached the state of grace where either preacher or people generally subject themselves to as stern a self-discipline as would be most conducive to development of that well-rounded Christian experience which we all covet.

## *The Minister's Prayer Life*

The minister's prayer life is a trustworthy barometer of the reality and vitality, both of his own religious faith and of his message. As we constantly deal in spiritual currency, there is a very real danger of allowing our ministry to become cheapened by this familiarity and of permitting a professional attitude to replace straightforward, whole-hearted sincerity. "Lest, by any means after that I have preached to others, I myself should be rejected," said Paul. Only earnest and persistent prayer can save us from the many perils that beset our path as ministers of the gospel. How else shall we be able to maintain the reality of our faith in the Living God, but through prayer, the soul's communion with its God, "the Christian's vital breath"? How else shall this faith of ours be kept vibrant with contemporary, personal experience? Only as we make prayer a well-worn pathway throughout the week, shall we be prepared to lead others to the water of eternal life.

As to the time and place of prayer, what schedule can possibly list all of the opportunities when we may lay bare our souls to our Divine Companion? Yet an adaptation of Muriel Lester's suggestions in the little pamphlet, "A Way of Life," may be used as a helpful spiritual discipline.

Concerning the prayer itself, what technique shall ever be fully adequate to each and every person or occasion? Yet perhaps three simple suggestions may aid us and become a fruitful pattern for prayer. First, face God. Allow some Scripture passage or devotional reading to lead you into the presence of the God of loving kindness, tender mercy, and great power. "Be still and know that I am God." Second, face yourself. In that penetrating, self-disclosing light of God revealed in the stature of the fullness of Christ, all our weakness, failure, willfulness, and sin stand out in dark outlines. We do not remain here

in morbid introspection, but with boldness of faith proceed to His cross, where we all may lay down our burdens and rise in peace and strength. Third, face the world. Here we may direct our thoughts and hearts to go out in compassionate sympathy to all needy folk.

## *The Minister in His Study*

Many of our Methodist preachers are not privileged to have had the graduate work which other professional men in our communities have secured. Not all of us are as alert and as stimulating mentally as some business and professional men and women of our community. There are many demands upon us which make mental growth difficult.

There is no one to hold a clock on our study. The wife may be a gadfly for a time, but after all she must live with us and there are enough sources of irritation without her trying to make a scholar out of a plow horse (more often in these jumpy days, out of a "gadabout"). But the most inspired and devoted Christian, if he is to preach, must have substance to pack into his sermons. Some of this can be secured by talking with others, some by meditations, as we hurry about mechanical tasks or sit in reverie before a crackling fire. But there is a wealth of information and inspiration which can be secured only by study.

Too many of us let the more clamorous voices drown out the still small voice when it says, "Hide in your study and hold yourself to three or four hours of hard mental work." Aside from the insistence of real demands which are more immediate than study, doing these things is easier than studying. Most of us are naturally lazy. It is easier to do physical than mental work. It is easier to read than to study.

The years roll around so rapidly and so easily and we find we have come to middle life, which someone has described as "the time when we cease to grow at the ends and continue to grow in the middle." If we are to become more attractive mentally, as we become less attractive physically, we must develop regular habits of study. We need to budget our time, allowing a certain period of each day for study, another for executive work, another for pastoral, and still other time for personal affairs. One weakness of the ministry is that our time is too little held to definite hours, as is the time of other professional or business men. We must be our own program makers and monitors. There will be interruptions and we must learn approximately how much time to allow for them. We must train ourselves and our people to the realization that certain hours are sacred for certain phases of our work and must not be lightly broken into.

There are tangible goads that drive us to at least somewhat adequate preparation for public speech. Our immediate concern now is with that study which is for the enrichment not of a public utterance or any specific duty but rather for the enlargement of vision, strength of grasp and breadth of understanding of individuals and situations which mark the leader of men as one apart from the great mass of individuals who are good but do not make a strong contribution to the Kingdom of God. This study must be of books and magazines which deal with fundamental things in a vital way. Such study is not (as a regular thing) best done "after the children are put to bed and the house is quiet." A fresh brain and untired body are necessary.

We should read as many books as we can digest and



know what we have read. We are convinced that this is most apt to be accomplished if we have a definite program of study. Each man must determine for himself how many books he will read in a given period. Divide a book into the chapters or pages to be read each day, and say "This one thing I do." Perhaps instead of a quantity goal, we should set aside a definite amount of time each day for general study. Let this program crowd out some other things, and not always be crowded out by other things. Over a period of years this will enable one to handle more difficult material, it will prove an open door to new worlds, it will enlarge one's mental attractiveness and one's usefulness. And what started as a duty somewhat difficult will become a privileged period that is looked forward to eagerly.

### *The Minister as Shepherd*

If all the tasks of the ministry were simplified by elimination until only two remained, one of them would be pastoral visitation, house to house, hospital to hospital, office to office. Much might be said about calling. We shall suggest two things as basic. *First*, call. *Second*, call with a purpose.

*Call.* There should be a calling plan. Of course no plan will fit every situation. For those who do not have a better plan we suggest the following:

*Call in every home not less than once a year.* Then people cannot say, "The preacher has never called on me." All of us have heard that about ourselves or our predecessors. Keep a check list so you miss no family. Leave a card when they are not home.

*Call on chronic invalids, shut-ins, aged and crippled people once a quarter, preferably at the beginning of the quarter when the Upper Room is timely.* Your shut-ins will become accustomed to looking for it. You thus take the church into their oft-times dreary and spiritually barren lives.

*Call on the definitely sick once a week or oftener.* Take one day each week, perhaps Wednesday, and use that afternoon for this purpose. You will discover that people begin to anticipate your coming. If you must miss them on your regular day because of a District Meeting, a word of explanation will be accepted.

*Call on new families in the community and strangers who have attended church.* Do this soon. Many of these calls do not bring results, but the only way to find out religious interests or needs is to go and see.

*At least once in a pastorate it is very helpful to call on men and women where they are employed.*

We have heard of preachers who graciously announce that the people may feel free to call them any time, day or night, then let the matter rest there. They have taken professionalism seriously, arguing that people call the doctor or lawyer when they need them. Why not the preacher? It is a good argument. But we will find that only the man who has revealed in his house-to-house visitation that he has something to contribute as a spiritual counselor will have many calls. When the members come to see in their preacher a man of understanding friendship, good counsel, spiritual strength, and one who can keep a confidence, only then will they call him as they call the physician.

*Call with a purpose.* Discouraged and sick folk need to be cheered. Their minds need to be pointed God-ward. They desperately need the "peace which passeth understanding." A back-slapping, funny-story-telling, cheap-optimism cheer is not enough to leave. The preacher who really is a messenger of Christ has the greatest good-cheer tonic in the world. It is the gospel, adapted to the situation as he finds it. Sick people think too much about themselves. Help them think of God. Nothing else has such power to lift the broken in spirit.

But much of our calling is in homes. Every home is a new situation. One never knows what he will meet. Constantly he should seek the guidance of the Spirit as he goes up the front steps. Let him be alert somehow to get in a word for the church and the religious life. This may

become a fine art. Let the preacher be interested in the family. He has not come to talk about himself, but to learn about people. His is the task to relate the church to whatever human interest or situation appears. The alert pastor will leave few homes with a sense of futility. Calling is basic in ministerial efficiency.

### *The Minister in the Community*

The question of community leadership by the local pastor is one that is determined largely by the man's conception of his work. There are, in addition, extra-personal factors, such as the size of a community or a church and the cooperation of other churches and various secular organizations. These operate with varying degrees of opportunity and restriction upon the quality and amount of leadership given or desired. However, these influences may be discounted to a large extent. A minister can win a position of leadership, if he so desires. The very nature of his calling puts him to the forefront. His good will, his friendliness, and the earnestness with which he works, will stamp him as one to be trusted and followed.

The main question is not, can the minister be a leader, but, in what manner shall he make effective use of the pre-eminent position society accorded him when he proves worthy of it?

Those of us who are younger in years often become impatient with our brethren who scrupulously avoid touching the world with their mental and moral skirts. In like manner we are out of sympathy frequently with those who merely act as coaches, while someone else hits the ball. We crave to be in the thick of the game, knock a social home run once in a while ourselves, although it may mean an altogether too literal force-out at home plate by the pastoral relations committee.

Yet there come other moments when the pale cast of thought makes us humble. We realize that we are engaged in a social and a gigantic work. The God of men has not called us to be isolated individuals seeking selfish glory, not to be superhuman beings attempting a superhuman load. We become aware, when we are most honest with self, that "there is no limit to the good a man can do, if he doesn't care who gets the credit." And, "great leadership doesn't consist of doing ten men's work but in getting ten men to do work." However pleasant it may be to toy with the thought of leading the victorious hosts at daily Armageddons, it becomes clearer to us as we grow in grace and years that our work as ministers of Jesus Christ will be most effective when applied indirectly.

So it seems that, while direct projection of the minister into the battlefield is sometimes good for his soul and does prove his own position, a far more effective type of community leadership is derived when he permits his thoughts, saturated as they should be with the righteousness of God, to flow out through the lives of others. The good he would do alone now becomes multiplied many times.

### *Conclusion*

By telepathic grape-vine, we hear someone say, "such things are all right on a large charge, but can not be put into practice on a small rural field." This committee is of the conviction that either these or similar standards can be made the methods of living of any pastor who sees that, though he may have a small church, no minister of Jesus Christ has a small job. We are not chauffeurs for community meetings, we are not janitors, we are not general handy men for chores of various kinds. When we get the conviction that we have the biggest task in the community, others will follow our leadership in zealously guarding our time and energy for Kingdom building. This committee confesses that we have not fully attained our ideal, but that we are plodding steadily in that direction and ask you to join us in this quest.



# The Struggle in Behalf of the Sanctuary

By F. W. MUELLER, Superintendent of the Department of Church Extension

AT the close of a Sunday morning reopening service in a church which had been remodeled and completed for the first time, a woman of advanced age and bent with physical infirmities greeted me at the altar with beaming countenance, saying: "O how thankful we are for what has been done for us! We have been scratching around

for thirty years to get a decent sanctuary and now, at last, we have it." Her declarations and demonstrations of gratitude alone were sufficient to give ample recompense for the repeated drafts on our time and the treasury which the completion of this important project demanded. Had the aid of Church Extension and the service of the Division of Finance and Debt Raising



not been available, this church, which already has proven to be a most productive mission center, could not have been realized.

Similar illustrations abound by the hundreds. They and many other developments in church life, as Methodism endeavors to meet its responsibilities, clearly evidence the imperative need of our Church Extension and Finance Division service. In these crucial years of the immediate past it has been a veritable "Godsend" to hundreds of churches and chapels in all sections of our widespread and diversified Zion. If only snatches of the fascinating story could be known throughout the constituency, it would thrill the denomination.

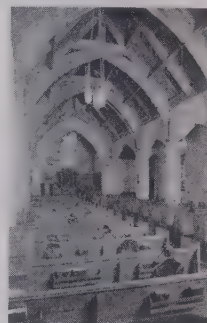
The implements with which this service agency of the church has engaged in the fierce struggle to protect and preserve God's House are rather significant:

1. A modest amount of missionary grants has been made available. This type of financial help has been diminishing constantly in late years, but, with a decided change in the method of administering the funds, much larger results have been achieved in building, repairing and remodeling chapels and mission churches. Instead of remitting to the church the money for the provided grant after the work of construction is under way, we now outline a very definite procedure for the project and send, especially to small communities where it is difficult to secure the advice of a competent builder, one of our Finance Division representatives who is able not only to formulate a well articulated program for the building enterprise and organize the local financial possibilities, but who, because of his knowledge of construction technique, can supervise the erection or the reconditioning of the building. Thus we not only have a better opportunity of securing a churchly structure and can create a hale and hearty spirit for the enterprise among the members and constituency, but a significant saving in expenditure is regularly registered and much donated labor made available.

2. New projects and present sanctuary indebtedness have been serviced through the historic *loan fund*. The growth of this fund, which began seventy-five years ago through an episcopal gift of \$250, is marvelous. The wisdom of the fathers in organizing this remarkable factor in providing "God's House" has been substantiated in the

experiences of a vast number of churches which feel the steadying hand of this Church Extension service as these loans are being administered. This fund of nearly \$7,000,000, out of which approximately one thousand churches have loans, and the \$22,500,000 Church Extension grants invested in local churches, protected by Trust Bonds and Mortgages, with the scope of constructive activities related thereto, constitutes a much larger service unit than that of any other denomination.

This significant factor of service is gratefully recognized by our sectional leaders as they struggle with impossible sanctuary debt problems. One district superintendent on whose district we rescued two churches from the sheriff's block writes: "I am writing you this word in deep and sincere appreciation of your personal interest and cooperation and that of the Board in saving two of the churches of the district, both of which properties would have been swept away by the depression which broke upon the country. In the one case the trustees had signed the bond as individuals. They are all working men who own their own homes and had saved a little money for their old age. One morning they woke up to the realization that their homes and life savings were in danger because of the guarantee on the note. I called upon you and your Board to help us in this most tragic situation, the worst I have known since I entered the ministry. Your loan and what was raised locally have saved the homes of the trustees and the church, and have given new inspiration."



3. Developing and rebuilding local church current budgets: This service is connected with the work of the Division of Finance and Debt Raising. Direction and assistance is rendered in the every-member canvass, attaching to the support of the local church every member and as many out of the constituency roll as possible with regular weekly contributions, and through the introduction of a sound and serviceable financial plan is the means of lifting large and small churches to a much higher plane of scriptural living in behalf of the support of the missionary movement and building the Kingdom in the local community.

4. The ministry of finance through the Division of Finance and Debt Raising: This organization is a part of the Church Extension program established in 1929. During these years it has written a most marvelous and fascinating chapter into the history of the preservation of the sanctuary and Church Extension activities in general. Hundreds of sanctuaries have been safeguarded, rescued from foreclosure, and some redeemed after sheriff's sales had confiscated them, through the "Vitalization Program" made available by this Ministry of Finance. A multitude of churches in all sections of the country, having become exhausted by the overweight of a crushing debt, were rapidly losing not only the hope of ever rescuing their sanctuaries out of the intolerable bondage of their mortgages, but were inevitably nearing the point of disintegration. With thousands of churches held thus in the paralyzing grip of sanctuary debt impossi-



Mr. W. S. Pilling



bilities, the creation of the Finance Division years ago was not only convincingly "providential" but the astounding achievements through this sanctuary rescue movement cannot be overstated. By reviving and stimulating the spiritual life of the local church through this service program



Sanctuary Foundation

and introducing a feasible plan in dealing with its financial obligations, glorious victory was repeatedly wrested from what appeared certain and most disastrous defeat. This Division now has eight missionaries in the field. This service is provided through a separate budget made up from the income of an endowment fund of somewhat over \$300,000, contributions from the churches served, individual gifts, and a modest missionary appropriation. For this Endowment Fund, whose objective is \$500,000, we are indebted especially to the wisdom and generosity of Mrs. Henry Pfeiffer and her husband, of New York, and Mr. W. S. Pilling of Philadelphia, both members of the Department of Church Extension, who realized the supreme importance of this Sanctuary Foundation and the imperative necessity of making its service available to the vast number of churches that need it. Surely no investment of money for significant Kingdom building essentials could be more challenging and satisfying.

5. The service of consultation and guidance in church finance and beautifying church property: Herewith we have served not only the average church and mission project, but also some of the large churches of the denomination. Again and again the scripture as found in the Old Testament prophets was fulfilled: "And Jehovah stirred the spirit of a remnant of the people . . . and they came to work on the House of the Lord."

6. The service of church architecture: A large volume of correspondence is constantly carried on in behalf of proper sketches and plans for reconditioning and remodeling present structures and in developing new sanctuaries. The Department through close contact with the church architects in our building furnishes counsel and advice in this very important feature. We also cooperate with the Interdenominational Bureau of Architecture, of which Dr. E. M. Conover is the director.



Mrs. Henry Pfeiffer

7. The extensive program of service in the nineteen Negro conferences: This need is so great and ever expanding that, unless the present constructive rehabilitation program can be carried forward, hundreds of these churches will vanish. In some districts, two-thirds of the present church buildings are on the verge of collapse. Our specialized service both in raising funds and in supervising the repairing of chapels and churches is registering amazing results and must be enlarged and continued to meet this extraordinary need.

Precious as our homes may be, even more treasuresome are the walls "that human hands have raised, O God, to Thee." We cannot afford to lose the sacred place "where God dwells among men."

## He Writes

The following notes are taken from a report made by  
R. CARLETON, Pastor at Denton, Montana

I KNOW of no quick and easy method by which we can reach the unchurched families of this vast parish. It means burning gasoline, wearing out shoe leather, patience, prayer, grace, and the maximum of hard work. Yesterday (Sunday) I drove 149 miles, held three services, organized one Sunday school, and arranged for a church night once a month in a community where they have had neither preaching services nor Sunday school for some time.

If any one thinks it is easy to step into a community where the only social factor is an occasional Saturday night dance, with beer flowing and a wild party, and make it church minded, let him try it. Many times it is not a three-months' job but a three-years' job. In my former appointment I worked a year and a half in one outlying district, and in another nearly two years, before it soaked into the consciousness of those communities that a church was a moral necessity.

Always we face the fact that a pastor may till these uncultivated fields, build up a congregation and Sunday school and get people interested, only to be followed by a pastor who believes in centralization. He may argue until he is blue in the face that the people have cars and they can just as well drive 15 or 20 miles to town and attend the morning service, but they won't do it.

I cite one of many such tragedies. A few years ago I worked four years to build up the church life of a certain community. Monday evening was the only night I could spare. It was a small community. By hard work I built up a congregation of from 30 to 40 people—mostly boys and girls in the grades and high school. Twenty-three united with the church. I was followed by an old minister who either had lost sympathy or was unable to interest the young people. Result—the whole work dissipated into thin air. Of course, I know that no Christian work is lost, but it does seem tragic when a pastor comes into a large field and is too indifferent to build on the foundation that has cost the preceding pastor time, energy, and Christian grace.

Sometimes the rural work is hampered by a short-visioned district superintendent. He comes from the larger centers and loses sight of the fact that the large city parishes are constantly fed from the streams of rural young people who have been converted and trained in the smaller Sunday schools and Epworth Leagues.

Some of our problems are: loss of crops for seven years; good crop this year but low prices of wheat; constantly diminishing population; large farms—from 320 to 1200 acres; car expense in pastoral work—pastor will cover at least 10,000 miles per annum; alibis of this character: "We used to go to church back in Iowa, Minnesota or Missouri, but we have drifted out of the habit since coming to Montana."

Our church activities include: three and sometimes four church services each Sunday with a drive of from 60 to 120 miles; Epworth Leagues in two communities; Epworth League devotional service Sunday evenings and Epworth League social night Tuesday evening; Ladies' Aid Societies—very active; church nights in two or more communities; bulletins with a Christian message sent each month to all Protestant homes on parish; vacation schools throughout parish.



# IV—Pioneers of Faith and Practice

Scripture: Hebrews 11. 1, 2, 24, 25, 32-40

By SECRETARY EDWARD DELOR KOHLSTEDT

## Heroic Portraiture

THE authorship of the Epistle to the Hebrews has been variously credited to Paul, Apollos, Luke, Barnabas, and others. While Biblical scholars differ concerning its authorship, there is agreement as to the particular purpose of this message to the Hebrew Christians of Palestine, who, tortured by unusual afflictions and pressed by an unrelenting opposition, were tempted to lapse into Judaism.

Definitions of faith, such as "assurance of things hoped for, a conviction of things not seen" (Hebrews 11:1), convey a stimulating sense of reality in the spiritual realm. The mystery of faith can be buttressed by experience. The supremacy of Christianity is evidenced by the superiority of Jesus Christ's personality and eternal priesthood (Hebrews 10:19-31).

Illustrations of faith fill the eleventh chapter of Hebrews. It is a wonderful gallery of heroic figures in which characteristic phases of faith are clearly etched: Abel, the sincerity of faith; Enoch, the fellowship of faith; Noah, the stability of faith; Abraham, the obedience of faith; Sarah, the credulity of faith; Hebrew patriarchs, the anticipation of faith; Christian martyrs, the service and sacrifice of faith; and a soul-stirring summary of the achievements of faith.

## Secrets of Christian Conquest

Personifications of faith condition spiritual achievement. A press release from the Far East tells of an age-old custom, cherished by Oriental potentates, who trained doubles to serve in their stead. Usually a servant of the palace was chosen and carefully coached in the performance of such service. Then, robed in royal apparel, the substitute took his master's place on certain formal occasions, thereby relieving the latter of some of the duties and dangers of his position. Those selected for this delicate and difficult task considered themselves highly honored. In a far more exalted sense of the term, every Christian has been commissioned to take the place of the Prince of Life, to substitute for Jesus Christ. As his representatives in this world we are to mirror his likeness, to project his spirit into every phase of life with which we may be identified.

The fruitage of faith, reported by the rejoicing Seventy (Luke 10:17-24), who had returned from their first missionary campaign, thrilled the heart of Jesus, but for more fundamental reasons. His sensitive soul caught the prophetic significance of what had happened. According to Dr. Charles E. Jefferson, the joy of Jesus over the success that crowned the apprenticeship of these enthusiasts was twofold: He anticipated "the doom of the empire of evil" on account of the impact of greater victories to follow. He felt that the future of Christianity must be safe in the hands of even ordinary men, whom God can equip to render extraordinary service.

Christianity's cross and crown suggest the price and power of human progress. Such symbols stress sacrificial service as an essential to missionary achievement and reveal the secrets of Christian conquest: equipment and expression. Gethsemane, Calvary, Olivet, and Pentecost are crimson landmarks that challenge the hearts of men to scale the heavenly heights. They explain the unprecedented growth of the Christian movement during the dark days that followed the crucifixion of Jesus Christ, when loyal adherents to his cause were subjected to every conceivable form of personal and political persecution.

American missionary annals are replete with heroic personalities, who remind us of daring enterprises and heart-warming accomplishments. Their service records enrich the honor rolls of church and state, whose interlocking interests are recognized and acknowledged. In a letter to Chaplain Brasted, United States Army, President Franklin D. Roosevelt said:

"The supreme values are spiritual. The hope of the world is that character which, built upon solid rock, withstands triumphantly all the storms of life. To build this exemplary character is our great task. Without it the 'abundant life' cannot be realized, and the best citizens of a country are those who have put on the armor of righteousness."

Heroic personalities were identified with the Methodist movement in America. Space limitations permit the mention of only a few names that loom large in this gallery of notables: Francis Asbury, pioneer circuit rider of American Methodism; Freeborn Garrettson, fruitful evangelist, the "Paul Revere" who summoned early Methodist itinerants to the Baltimore Christmas Conference in 1784, when the Methodist Episcopal Church was organized; William McKendree, first American-born bishop of the Methodist Episcopal Church, who inspired Kentucky's great revival; John Stewart and Joshua Soule, who initiated organized missions in American Methodism; Peter Cartwright, militant messenger to the then-untamed Middle West; Jason Lee, "father of American Oregon"; William Taylor, spiritual forty-niner, spectacular evangelist of California's gold-rush period; and others of similar character, caliber and purpose in life.



Ordination of Francis Asbury

Francis Asbury, early American Methodism's "prophet of the wilderness," actually outrode John Wesley. During the forty-five years of his fruitful itinerancy and Christian leadership in this country, Asbury traveled about 275,000 miles over rough trails, beset with difficulties and dangers on every hand, enduring hardships as "a good soldier of Christ Jesus." Following the organization of the Methodist Episcopal Church in 1784 and his election to the episcopacy, Bishop Asbury traveled throughout the connection, espousing bachelorhood and poverty in order to devote his time and strength to missionary and administrative activi-



ties. At the time of Asbury's advent on the scene in 1771, Methodism had only a handful of missionaries and about 600 members of societies; when the Methodist Episcopal Church was organized, in 1784, there were 83 preachers and about 15,000 members; at the time of Asbury's death, in 1816, Methodism had become a going concern, with 700 ordained ministers and more than 200,000 members.

*John Stewart.*—On a certain Sunday in 1814, two years before Francis Asbury died, a disconsolate Negro, strolling the streets of Marietta, Ohio, and contemplating suicide, was lured into a Methodist chapel. Wending his way to the mourner's bench, John Stewart gained a consciousness of conversion, peace of mind and heart. An inner urge to become an itinerant missionary sent him forth, like the first disciples, seeking service opportunities. Under the guidance of the Holy Spirit, John Stewart found his way to the Wyandot Indian encampment at Upper Sandusky. The signal success of his mission attracted the attention of Methodist leaders, who began to think of the possibility of organized missionary procedure. The Bible and Missionary Society of the Methodist Episcopal Church was organized in 1819 and accorded official recognition by the General Conference of 1820. The story of John Stewart's remarkable relationship to organized Methodist missions was rehearsed by Bishop Thomas A. Morris at the General Conference of 1864.

*Jason Lee, "father of American Oregon."*—That is the significant tribute of a great state to the memory of this missionary hero, whose portrait hangs back of the speaker's chair in the Oregon assembly chamber at Salem. The centennial celebration of Jason Lee's romantic achievement was featured in 1934 by a Boston-to-Salem covered-wagon trip over the old Oregon trail. The journey was sponsored by the Board of Home Missions and Church Extension.

On a wintry day in the early thirties, one Flathead and two Nez Percé Indians from the Pacific Northwest appeared in Saint Louis, Missouri, seeking knowledge concerning the white man's God and wanting a copy of the "Book of Heaven," which trappers and traders had told them something about. General William Clark, government Indian agent, received these Indians kindly and entertained them generously, but failed to satisfy their expectations. When the time for departure arrived, their spokesman thanked his white brothers for all the kindnesses received but voiced his disappointment over the apparent failure of their quest. After a realistic description of the trials of the long trail and the superstition of his people, the speaker made an impressive appeal for substantial service toward the spiritual enlightenment of the Indians that dwelt in the wigwams of the Oregon country.

Among those who saw those Indians and heard their story was William Walker, a Methodist Wyandot Indian who had been converted by the Negro, John Stewart, and was temporarily in Saint Louis on a governmental mission. William Walker, Jr., wrote an urgent letter to G. P. Disoway, of New York City, in January, 1833, which was published in the March 1 issue of the *Christian Advocate and Journal* and *Zion's Herald*. It aroused President Wilbur Fisk, of Wesleyan University, and resulted in the call of Jason Lee, a former student of his at Wilbraham Academy, to head America's first trans-continental mission to Oregon.

Traveling overland to Pittsburgh, then by boat down the Ohio River, and holding many meetings en route, Jason Lee reached the trading-post city of Saint Louis on March 31, 1834. He was accompanied by Cyrus Shepard, of Lynn, Massachusetts, destined to become Oregon's educational pioneer; and Daniel Lee, a favorite nephew, who also acquitted himself creditably. These missionary argonauts and trail blazers started westward on April 28, 1834, from Independence, Missouri, with the cavalcade of Captain Nathaniel J. Wyeth. Making a stop at Fort Hall,

Idaho, on July 27, Lee conducted the first formal Evangelical religious service in the vast interior lying west of the Rocky Mountains. The congregation consisted of about sixty persons—thirty Indians plus members of the Wyeth party and some French-Canadian trappers.

By September 1 Jason Lee and his companions reached the Columbia River and on September 15, 1834, at 3 P. M., the barge bearing them landed at Fort Vancouver. With the cooperation of Dr. John McLoughlin they explored the Willamette Valley for a suitable mission site. One was found near the present location of Salem, Oregon, where the first building was erected, and a missionary program begun. Then followed expansions of activity, the establishment of a series of mission centers, a readjustment of original plans so as to specialize in Christian service among white settlers, and governmental contacts that resulted in the validation of the United States' claim to the Oregon country.

The late Theodore Roosevelt voiced this appraisal of American Methodist pioneers:

"The whole country is under a debt of gratitude to the Methodist circuit riders, pioneer preachers, whose movement westward kept pace with the movement of the frontier; who shared all the hardships in the life of the frontiersman, ministering to his spiritual needs and seeing to it that the material cares and grinding poverty of his life did not wholly quench the divine fire within his soul."

Pioneers of faith and practice teach us that, unless our spiritual possessions are realistic enough to prompt us to share them with others, they cannot be worth hoarding for ourselves.

## Committees

**T**O simplify and make more efficient the work in a small church, George W. Baker, pastor at Seward and Winnebago, Illinois, has set up the following committees. District Superintendent R. L. Semans is convinced that the plan is well adapted for the use of churches with fifty members or less.

### I. Committee On Church Relationship.

1. To assist the pastor in keeping the complete membership record of the pastoral charge.
2. Visitation and lay evangelism—Calling on new people who have come into the community.
3. Direction of the all-church social activities.
4. Social service and local hospitals.
5. Representatives for camp meeting and district missionary.

### II. Pastoral Committee.

1. To cooperate with the district superintendent and presiding bishop when a change in pastoral relations is contemplated.
2. In consultation with the pastor, it shall be responsible for supplying the pulpit during his temporary absence.
3. Custodians of the parsonage property on the charge.

### III. Committee on Education and Worship.

1. General educational program of the local church.
  - a. Church school supervision.
  - b. Daily vacation Bible school.
  - c. Week-day religious education.
  - d. Educational programs for all-church activities.
  - e. Missionary education.
2. Young Peoples Activities—Youth Movement.
3. Music and worship for the church services.

### IV. Committee On Business.

1. Auditing of the books of the church treasurer and all treasurers of the local church organizations and societies.
2. Church Records—Examine all insurance papers, securities, and other legal documents held by the Church Board of Trustees.
3. To meet with the pastor and make out a list of nominations of officers and committees to submit to the Quarterly Conference.
4. To be responsible for the use of church property and equipment.
5. To be authorized to make minor repairs on church property and equipment and for the maintenance of the same.



# The City

By CHANNING A. RICHARDSON  
*Superintendent of the Department of City Work*

FROM President Hoover's address opening the White House Conference on Child Health, November 19, 1930, we quote:

"In the last half a century we have herded 50,000,000 more human beings into towns and cities where the whole setting is new to the race. We have created highly congested areas with a thousand changes resulting in the swift transition from a rural and agrarian people to an urban, industrial nation . . . . .

"Problems of sanitation and public health loom in every direction. Delinquency increases with congestion. Overcrowding produces disease and contagion. The child's natural play place is taken from him. His mind is stunted by the lack of imaginative surroundings and lack of contact with the fields, streams, trees and birds . . . . .

"Some of the natural advantages of the country child must somehow be given back to the city child—more space in which to play, contact with nature and natural process."

As church workers we would join with those of the Conference on Child Health, as well as with those others who are seeking to combat juvenile delinquency by providing play areas. It is a demonstrable fact that juvenile delinquency is reduced as recreation is provided. Churches have shown this. Neighborhood centers, civic and governmental agencies have repeatedly shown that delinquency can be prevented. It is not merely play for play's sake. It is play in order to protect the children and youth, and to give them something more of a fair chance at life.

The church, however, says character is to be builded by means of religion, and that lives of high character, which the next generation will need, are to be produced only through the ministry of faith and religion. Here is the task of the church in the most destitute and needy community.

In a series of articles published in the magazine section of the *New York Times* at least ten years ago, under the signature of R. L. Duffus, certain very apt words were used to describe or accentuate the character of some of our largest cities. For Boston, Mr. Duffus used the expression "unruffled"; for Philadelphia his word was "old", for Pittsburgh it was "fiery," and for Detroit it was "dynamic." In writing of New York he said "changing New York." How well these terms apply. And yet for every city the term "changing" could be used. Go back to any city which you knew twenty years ago, and see the rapid changes that have been made. Business sections have moved about. A traction line or a bridge has been built, and new business sections have sprung up overnight. In some cities these changes and shifts have been going on so constantly that now there appears the reestablishment, both for business and for residence, of areas that, but a few years ago, were blighted in every way. Current shifts of the urban populations can be observed on every side. These adjustments affect human needs, and account for some of the deepest and most difficult problems of the urban churches.

As an illustration, 3,520,000 persons live in the Philadelphia Tri-State area, and are scattered through eleven counties of Pennsylvania, Delaware, and New Jersey, within forty miles of central Philadelphia. In 1800 the population of this region was 260,000 and was rural. In 1900 it was 2,120,000 and 80 per cent urban. In 1930 it was 83 per cent urban. Through the years people have moved into the area because of developments in manufacturing which transportation by water, rail, and highway has made possible.

The central city slows its growth while metropolitan areas grow rapidly. For instance, in Philadelphia's metropolitan area, the district outside the city limits increased 42.1 per cent from 1920 to 1930, while the city itself grew 7 per cent. Upper Darby Township increased 421 per cent, Jenkintown 43 per cent, and Hatboro 141 per cent, Camden County 32.4 per cent and Gloucester County 47 per cent. This is a common experience for all cities, Boston, New York, Cleveland, Detroit, Chicago, San Francisco or Seattle. The city of Cleveland increased 12 per cent, while Cuyhoga County increased 118 per cent. The growth of suburban areas is common to all of America's mechanized cities. For the church the total growth is significant.

This presents many types of problems. Ask the traffic supervisor about his problems with 200,000 commuters going back and forth from the residential to the manufacturing, and commercial areas—or, in other words, from bedroom to workshop. Ask the man in charge of fire and police protection. Watch how the housing conditions induce juvenile delinquency. Or ask the supervisors of the public schools. The church is not alone with the problems, though they may differ slightly in kind.

It is because of some of these conditions that we continue to urge the use of the City Missionary Society as the only efficient means we know to cope with the problems of the entire city.

The ministry of the evangelical church must vary in type as it encounters the successive stages of urban population movements. It frequently happens that the official and financially supporting members of a church move out of its neighborhood as the neighborhood becomes old. They find fresher houses, with trees, lawns, flowers and breathing spaces. Yet, when they move away from the church, other people, and often in larger numbers, move into the old houses. The devoted members still journey to the church for most of its services, and still provide the leadership of that church as well as, perhaps, most of its financial support. Many a pastor tells that he is faced with this problem: if he receives into the church too many of the new neighbors who have little financial help, the older members, who do have money, will turn away, going to outlying churches, giving the excuse that enough new members are being received now to carry the burden of the church's support.

Such a church clearly faces two types of service. The first is largely a pulpit ministry. Those who reside at a distance come because of family and sentimental reasons. They are to be commended in every way for this. For them the church is not a place of week-day ministration. It is to the Sunday services that they look, and, in that way, they are entitled to the best that the pastor and the church can give. This will challenge the pastor to his best, lest these members be poorly repaid for their devoted loyalty. At the same time, there are the people of the old neighborhood. They may be new to the church, and certainly are not in the circle of the church as yet. Too often they are not even in the thinking of the church. But they are people, too many times with drab circumstances, and little enough of the things which the church has to give, companionship, friendliness, counsel, and religious strength. The neighborhood needs the seven-day-a-week, friendly



church. The official members, living at a distance, need the preaching and worship service.

This becomes the joint responsibility of the pastor and his laymen. They must determine what their church's community most needs, and then do their best to provide for it in the name of religion. To be successful, it must provide for those members who live at a distance, as well as for all who live under the shadow of its walls and towers.

The city dweller is dependent on more people for his life needs, and as a consequence the segment of interest in particular people is lessened. If there were anything like the personal knowledge of everyone with whom he comes in touch, as is the case of the village dweller, he would be "completely atomized internally, and would fall into an unthinkable mental condition." The city dweller knows people in a fragmentary way. Although he may casually know a large number of people, yet he knows them only slightly and often knows not their names; newspaper boy, elevator man, waitress, motorman, policeman, all with a slight acquaintance only.

This reflects itself in the church, and readily indicates one of the first lines of action of the city church. The field of counselling, of the evangelical confessional, and of pastoral casework is large, because human hearts need and yearn for something beside the casualness of urban life. "Our physical contacts are close, but our social contacts are distant."

The city dweller is constantly thrown into diverse groups, and because of their diversity he falls back on his reserve, which soon promotes loneliness. He lives in an area in which personal acquaintance is not necessary to any of his needs. He travels to and from his work in a street car or bus, crowded with people whom he sees at no other time. He works with people whose places of residence are far from his, and whom he sees only in office hours. His buying is done in places of business otherwise unrelated to him. The work he does has no apparent relationship to his landlord, his merchant, or his neighbor.

While there is a constant trend to mobility in an urban population, due to the decreased sharing in ownership of property, urban population shows the operation of selection in its make-up. The cities contain a larger number of the middle-aged group. The very young and the very old do not move to the city. The middle-aged, both male and female, move cityward to find employment.

With the exception of the largest cities, where foreign-born males have gone for employment, women outnumber the men. This is because modern industry and commerce have a place of work for the young or middle-aged woman.

Of the cities of one million and over, at present, nearly two-thirds of the population consists of the foreign-born and their children. The larger cities have also attracted more Negroes than have the small cities. The problems are therefore intensified as the cities grow. These conditions, again, determine the field and the task of the church.

The working field of the church is people. It is not for its members and leaders to ask what kind of people, so long as they are in need of the ministry of the religion of Jesus Christ. The first task is to determine how to serve the ones in need.

O Master, from the mountain side,  
Make haste to heal these hearts of pain;  
Among these restless throngs abide,  
O tread the city's streets again,

Till sons of men shall learn Thy love  
And follow where Thy feet have trod;  
Till, glorious from Thy heaven above,  
Shall come the city of our God!

# On Going to Church

WE set off on one of those aimless Sunday evening strolls without objective. The city generally was hurrying to the movies and cafes. And that is why a shadowy brick church on the fringe of things, its bell tolling sadly, appeared a symbol of neglect.

Only an occasional straggler mounted the steps and vanished into the dim-lit quiet. Soft notes from the organ came trembling down the nave in a sort of gentle ballyhoo. And on the impulse of the moment we, too, climbed the steps, the first church going in months.

Like many reluctants, I am continually assailed, once inside a religious edifice, for my neglect in attendance. It requires only an hour out of the week and there is no other place where one may so satisfyingly relax into surprising and almost unbelievable calm.

There was a serene earnestness about the pastor. I should say that he believed what he preached. His text was, as I remember, from Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." An old and familiar theme, of course. Stripped of verbiage, just another version of the aged simplicity, "Trust in the Lord." Yet it had a consoling warmth that sparkled an inner glow.

I was interested in the scatterly congregation. Probably 100 in a church that might easily seat 500. About six young folk in their teens. Probably twenty-five middle-aged and the remainder oldish, in their sixties. The complacency was marked in contrast to the usual metropolitan crowd. No fidgeting, coughing, or glancing about.

Not since my courting days had I joined in a hymn. I glanced about and there did not seem to be a person not trying to lift voice in song. My grandmother used to sing hymns when dispirited and often remarked she felt happier. "They roll the gloom away," she declared. Indeed, every face did seem brighter, the atmosphere rain washed.

The sermon over, the preacher was at the door to meet members of his slim congregation. He saw my wife and I were strangers, inquired if we lived in the city and introduced us to a couple near by.

So far as he could observe, we were the only strangers in the congregation that evening. His church had a full membership of 700, but his congregation, he said a bit sadly, rarely averaged more than 300 and that at the Sunday morning service. He took our address and hoped some day he might be permitted to call.

Meandering northward into the buzz-fuzz of the evening roar, we could not help but reflect on thousands of churches similarly struggling—veritable vortexes in the gathering storms. Each trying valiantly and often pathetically to establish a meed of hope, peace and comfort in a hungering world of vanishing faith. And how little most of us aid in such worthy endeavor, morally, financially or otherwise. There is no place in a vast city where the lonely are so pleasantly and sincerely welcomed as in the average church. For this reason alone one would think they would be filled.

This, too: I had had a troubling week. Yet I felt markedly reposed leaving the church. There was a tranquillity and a fresh clarity of thought and vision about the week to come. Also I slept like the proverbial log that night. Yet like so many laggards it will probably be some time before I go to church again. Too many are that way about matters of the spirit—at a time when as never before have we needed bolstering of cherished beliefs.

O. O. McIntyre.

(This article, printed two days before Mr. McIntyre's death, was probably the account of his last church attendance.)

## A Point to Remember

PASTORS can do a distinct service to the general work of the church by making certain that World Service collections are brought up to date and that full remittance is made before May 31, the closing date of the World Service year, to Treasurer O. W. Auman, 740 Rush Street, Chicago, Illinois.



# Rural Life Sunday—May 14, 1939

*Prepared for the Committee on Town and Country Work by Mark Rich, of the American Baptist Home Mission Society. Extra copies of this program can be secured in quantities not to exceed fifty by addressing Superintendent A. H. Rapping, 1701 Arch Street, Philadelphia, Pa. Where it is not convenient to celebrate Rural Life Sunday on May 14, 1939, which is Mother's Day, the observance may be postponed one week.*

**R**URAL LIFE SUNDAY, which has its roots in Rogation Days, is a day set apart for the invocation of God's blessing upon the seed, the fruits of the soil, the cultivators of the earth, and for contemplating the spiritual blessings of rural life. Rural Life Sunday was first observed in 1929, at the suggestion of the International Association of Agricultural Missions and according to plans adopted by the Home Missions Council, the Foreign Missions Conference, and the Federal Council of the Churches of Christ in America and many religious bodies.

The year 1939 marks the 10th anniversary of the launching of Rural Life Sunday. It is also the 30th anniversary of the publication of the Roosevelt Country Life Commission report which marked the beginning of the country life movement in the United States. These anniversaries, and the present surge of interest in the rural church movement, should stimulate more churches than ever before to observe this year Rural Life Sunday.

How shall Rural Life Sunday be observed? The usual way is to set aside the Sunday morning hour for a worship service or sermon or address that is centered about the spiritual realities of rural life. This custom is now widespread. Sometimes spiritually-minded agricultural leaders are invited as guest speakers. Local agricultural societies such as the 4-H, Future Farmers, Farm Bureau, and Grange are happy to cooperate, not only in attending but in taking part in such an observance. City churches may invite town and country pastors to speak on an appropriate theme.

One pastor has sponsored a simultaneous Rural Life Sunday observance in twenty churches, followed by a Rural Life dinner and program in which all participated. Pageants, plays, forums or formal services may also be arranged for the evening. The particular form of service to be arranged will depend upon local needs and conditions. But the importance of each church making some recognition of the day can not be overemphasized. The following order of service and suggestions are presented as helps in planning an effective Rural Life Sunday observance.

## ORDER OF SERVICE

### PRELUDE

#### CALL TO WORSHIP:

The earth is the Lord's and the fullness thereof;  
the world, and they that dwell therein.

O come, let us worship and bow down: let us  
kneel before the Lord our maker.

For he is our God; and we are the people of his  
pasture, and the sheep of his hand.

HYMN: "We Plow the Fields, and Scatter"—(Tune, Dresden)

#### RESPONSIVE READING:

**Minister:** From that time Jesus began to preach, and to say . . .

**Congregation:** No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

**Minister:** Consider the lilies of the field, how they grow; they toil not, neither do they spin:

**Congregation:** And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

**Minister:** Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven.

**Congregation:** Shall he not much more clothe you, O ye of little faith?

**Minister:** What man of you, having an hundred sheep, if he lose one of them.

**Congregation:** Doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

**Minister:** I am the good shepherd, and know my sheep, and am known of mine.

**Congregation:** As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

**Minister:** I am the true vine, and my Father is the husbandman.

**Congregation:** Every branch in me that beareth not fruit he taketh away.

**Minister:** Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine;

**Congregation:** No more can ye, except ye abide in me.

**Minister:** If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

**Congregation:** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

**Minister:** Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

**Congregation:** For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

## ANTHEM OR SOLO

### SILENT PRAYER

#### UNISON PRAYER: VISION AND ZEAL IN RURAL WORK

O God, heavenly Father, we beseech thee to grant to us and all the leaders, members and organizations of thy Church, a vision of the fields white unto the harvest in the country districts of America. Increase in us a desire to minister to those living on farm and ranch, in little town and open country, and so guide us by thy Spirit that we may harvest the souls committed to our care in love and power and understanding; through him who said of old, Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest: thy Son, our Savior Jesus Christ. *Amen.*

### PASTORAL PRAYER

#### OFFERING AND RESPONSE

#### RURAL LIFE CONSECRATION SERVICE: (The people standing)

**Leader:** Let us remember before God all who till the soil, fearing not sweat, dropping over the eyes like tears, because of the oldest of all faiths, the conviction that God will provide.

**People:** O God, bless the work of our hands, and strengthen the purpose of our hearts. As we plough the fields and sow the seed in hope, may we by thy grace come again with rejoicing, bearing a harvest with us.

**Leader:** Let us acknowledge unto God our debt to our helpers, the animals that serve our needs and draw our burdens, and share in pain and pleasure.

**People:** Unto thee, O God, we give thanks for the friendly beasts that bless our rural life, for dog and horse, and for the cattle on a thousand hills, friends of our childhood, sharers of burdens, givers of food. Help us to treat them kindly, and to share with them as thou dost prosper us.

**Leader:** Let us bring to God our homes and families.

**People:** Father God, may thy spirit light the homes that have nurtured us, and enfold them in thy protecting care. As thy love has called us into life, so may we by thy grace attain unto the life eternal in Jesus Christ our Lord.

**Leader:** Let us commend unto God the agencies of our community life.

**People:** O God, creator and governor of the universe, grant thy guiding spirit to our leaders, and endow them with prudence and wisdom. Bless and prosper our churches, our schools and the agencies which lead us forward. As we enlist through them in the service of our fellowmen, may we hear thee say to us, "Well done, good and faithful servant."

**IN UNISON:** And now, O God, bless the seed which we sow, the tools with which we work, the hands that labor and the souls that serve in ways of daily toil. And when our laboring days are past, bring us safely to our rest in thee, through Jesus Christ our Savior. *Amen.*

HYMN: "Fairest Lord Jesus"—(Tune, Crusader's Hymn)

### SERMON OR ADDRESS

HYMN: "Where Winds The Road O'er Hill and Dale"—(Tune, Germany)



Where winds the road o'er hill and dale,  
Where field and forest mark the land,  
In all that Thou dost man entail,  
We see the imprint of Thy hand.

On furrow long, in village street,  
By singing brook, or cottage door,  
In friendly word where neighbors meet,  
We come to feel Thee more and more.

In winter's snow, in summer's sun,  
The joy of spring, the hush of fall,  
In all the course the seasons run,  
We praise Thee as the Lord of all.

Thou Christ who lovest field and wood,  
E'er sought new strength in quiet glen,  
Help us to stand where Thou hast stood,  
Come now and walk the fields again.

Till men in all Thy countryside,  
Shall cease from wanton greed and strife,  
Shall learn in Thy way to abide,  
The joy of more abundant life. *Amen.*

—Howard E. Mather, 1938.

#### SUGGESTED TEXTS

- Genesis 1:1 "In the beginning God created."  
Psalm 1:1 "And he shall be like a tree planted by the rivers of water."  
Hosea 10:12 "Break up your fallow ground."  
John 12:24 "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."  
John 15:5 "I am the vine, ye are the branches."  
I Corinthians 3:9 "You are God's field to be planted." (Moffatt)

## Schools for Town and Country Pastors

#### SCHOOLS FOR TWO WEEKS OR MORE

- Seminar on "Rural Problems and the Church"  
Garrett Biblical Institute, Evanston, Ill.  
Prof. M. H. Leiffer ..... June 12-July 14  
Wisconsin Rural Leadership Summer School  
University of Wisconsin, Madison, Wis.  
Prof. J. H. Kolb ..... June 26-July 7  
Pastors' Summer School  
Hollister, Mo.  
Rev. C. E. van der Maaten ..... July 31-Aug. 11  
Oct. to May: 809 E. Grand Ave., Springfield, Mo.  
After May 1: Hollister, Mo.  
Rural Leadership School  
Purdue University, Lafayette, Ind.  
Prof. O. F. Hall ..... June 19-30  
Summer Institute for Rural Religious Leaders  
Washington State College, Pullman, Wash.  
Prof. Paul H. Landis ..... July 17-28  
Cornell Summer School for Town and Country Ministers  
Cornell University, Ithaca, N. Y.  
Prof. Dwight Sanderson ..... July 17-28  
Minnesota Summer School of Christian Education  
St. Mary's Hall, Faribault, Minn.  
Rev. Wm. J. Bell ..... July 17-28  
1040 Plymouth Bldg., Minneapolis, Minn.  
Pastors' Institute  
Divinity School, University of Chicago, Chicago  
Theological Seminary, Disciples Divinity House  
Prof. Charles T. Holman ..... July 31-Aug. 13  
University of Chicago, Chicago, Ill.  
Rural Leaders' Summer School  
University of Illinois, Urbana, Ill.  
D. E. Lindstrom ..... June 19-30

#### SHORTER SCHOOLS AND CONFERENCES

- West Virginia State Ministers' Conference  
Jackson's Mill, West Va.  
W. Roy Hashinger ..... May 15-18  
1497 University Ave., Morgantown, West Va.  
Rural Church Institute  
Duke University, Durham, N. C.  
Prof. J. M. Ormond ..... June 5-10  
N. D. Summer School for Ministers and Their Wives  
Jamestown, N. D.  
Rev. A. C. Hacke ..... July 24-30  
Room 1, O'Neill Block, Fargo, N. D.

- Virginia Summer School for Rural Ministers  
Virginia Polytechnic Institute, Blacksburg, Va.  
Prof. B. L. Hummel ..... July 10-14  
Short Course for Town and Country Pastors and Lay Readers  
College of Agriculture, Lexington, Ky.  
Prof. W. D. Nicholls ..... April 17-21  
Ministers' Short Course in Community Leadership  
South Dakota State College, Brookings, S. D.  
Prof. W. F. Kumlien ..... July 10-15  
Institute of the Nebraska Christian Rural Fellowship  
College of Agriculture, Lincoln, Nebraska  
J. L. Thomas ..... June 19-23  
Short Course for Town and Country Pastors  
Pennsylvania State College, State College, Pa.  
Prof. W. V. Dennis ..... June 19-23  
Institute for Town and Country Ministers  
Rutgers University, New Brunswick, N. J.  
Henry Reed Bowen ..... June 12-14  
45 Bleeker St., Newark, N. J.  
Rural Ministers' Camp School  
Camp Ohio, Columbus, Ohio  
Rev. W. H. Thompson ..... July 5-8  
Ohio Council of Churches, 44 E. Broad Street,  
Columbus, Ohio  
Church Leaders Institute  
Ames, Ia.  
Prof. W. H. Stacy ..... July 17-21  
State Agricultural College, Ames, Ia.  
New England Rural Church Workers' Conference  
Ocean Park, Me.  
Rev. Wilbur I. Bull ..... June 26-30  
Waterford, Me.  
Rural Church and Community Conference School of Religion  
Vanderbilt University  
Dean Umphrey Lee ..... April 17-21  
Nashville, Tenn.  
For further information address Superintendent A. H. Rapking,  
1701 Arch Street, Philadelphia, Pa.

#### SCHOOLS FOR NEGRO PASTORS—1939

- For information about the following schools address Director  
W. A. C. Hughes, 1701 Arch Street, Philadelphia, Pa.  
Sam Houston College ..... June 5-10  
Austin, Texas  
Wiley College ..... June 12-17  
Marshall, Texas  
Gulfside College ..... June 20-30  
Waveland, Miss.  
Rust College ..... July 3-8  
Holly Springs, Miss.  
Philander Smith College ..... July 10-15  
Little Rock, Ark.  
Gammon Theological Seminary ..... July 18-27  
Atlanta, Ga.  
Georgia State College ..... July 31-Aug. 5  
Savannah, Ga.  
Clafin College ..... Aug. 8-18  
Orangeburg, S. C.  
Bennett College ..... Aug. 22-30  
Greensboro, N. C.  
Morgan College ..... Sept. 5-15  
Baltimore, Md.  
Morristown College ..... Dec. 4-9  
Morristown, Tenn.

## Books Received for Review

*Essential Christianity*, by Samuel Angus. Macmillan Company, 1939; pp. 226; price: \$2.00. This noted author pleads that the needs of today demand a simplification of doctrinal statements, so that Christians of all creeds may unite in common service to God and man.

*The German Reich and Americans of German Origin*. Oxford University Press, 1939; pp. 45; price: \$1.50. This book is intended to expose the purposes of National Socialistic propaganda outside the Reich.

*Thinking With the Lord*, Compiled by Dumont Clarke. Paul M. Hinkhouse Press, New York; pp. 30; price: 20 cents. Bible teaching for a daily cultivation of Christian character.

*Cosmic Christianity*, by Leon H. Barnett. Fleming H. Revell Company, 1939; pp. 46. An essay designed to strengthen faith in immortality.

*Welcome House*, by Jessie Eleanor Moore. Friendship Press, 1939; pp. 95; price: cloth, \$1.00, paper, 50 cents. A story for children of a missionary family for whom a "Welcome House" was prepared by friends for their furlough in America.



# For the Circuit

By A. J. WALTON,

General Board of Christian Education, Nashville, Tenn.

**B**UILDING a spiritually vital program is a deeply religious and educational experience for the pastor and his workers. The program of action they develop is an expression of their Christian spirit and vision. It reveals their devotion and skill in sharing with Jesus in building His Kingdom.

To make a spiritually vital program of work for the local church is the concern of all its members. Each should feel a responsibility for providing those services and activities which will help everyone in the community to know more of Jesus Christ as His Saviour and to live a truly Christian life.



A. J. Walton

It is not practical for the whole membership to meet, even in the small church, and give the necessary time to plan such a program. Therefore the membership sets aside certain official workers whose duty and privilege it is to receive suggestions from all who are interested and use their best judgment and skill in creating a program which will be most helpful.

These officials are chosen to work closely with the pastor who has training and experience in planning helpful procedures and activities for making Christian work effective. The local workers know the intimate details of community need, while the pastor sees these things in the light of the broad program of the entire church. Together they can protect every interest and need.

The pastor of small churches has oversight of several churches and many phases of work. This makes it necessary to plan carefully with the leaders for long periods of time, giving them as much help as possible in planning, and meeting with them occasionally to see what progress they are making. For the most part they must depend upon the workers to see that the work goes on helpfully.

Occasionally the pastor cannot give time to the workers of the local congregation to help them plan the program needed. In such a situation he should train some one to take over the responsibility of guiding the group. Usually this should be the superintendent.

The following suggestions can be modified as needed by the pastor and used as a basis for planning better programs.

To begin, the pastor will seek to understand the situation in the church and community and see what is needed to help people to be more Christlike. This knowledge will help him to see ways for the church to do better work. He will list the improvements he thinks useful and plan how each might be undertaken to best advantage.

He will then meet with the workers of the church and together they will study the situation and make a list of all the changes (in persons and community) thought of by every one to insure Christian growth. They will plan the teaching, study, worship, work, and activities needed to bring about the changes desired.

When these plans are ready they should be explained to the congregation with helpful enthusiasm and understanding to enlist cooperation and working support.

Workers will continue to keep these things in their proper order before the various meetings and groups in the church to maintain interest and secure continuous activity.

They will also find it very helpful to meet at least once a month to discuss the progress made and the revisions or additions that are necessary.

It is better to emphasize a few items clearly each month than to confuse and burden the members with too many unorganized activities. Enthusiasm grows when, with understanding, we work regularly and see real results for our efforts. We must be certain to work in the way that will insure enthusiasm and joy, otherwise we will destroy helpful work and the vital life of the church.

In making the circuit church program, the workers will find it helpful to follow some such series of questions as the following:

1. Make a careful appraisal or study of all the activities of the church.
  - Which are helpful?
  - Which have lost their pleasure in the doing?
  - What weakness is there?
2. Study the community to discover what is needed most to help people and organizations to be wholesomely Christian.
  - What are the community organizations which help?
  - Which hinder Christian growth?
  - What people are not reached and served by the church?
  - How far does our responsibility reach?
  - What needs are to be met?
3. Study everything done by all agencies.
  - What is being done to help people to receive the needed knowledge of God?
  - What is the church doing to help people to gain the needed skill and practice in Christian living and service?
  - Are we seeking to reach the aims of Christian education?
  - What agencies are helping to make life more worthwhile and abundant? How?
4. Programs are not effective unless persons are made responsible for each phase of work.
  - Who are these persons?
  - What is each to do?
5. There must be regular reports of progress and difficulties encountered.
  - When shall we meet to study these reports?
  - How shall we deal with difficulties?
6. There are available materials to help us in our work.
  - What and where secured?
  - How best used?
  - Who shall secure this help for us?
7. What are the next steps?
  - What plans needed to make the step?
  - What persons will be involved?
  - How may we help them get ready for action?
8. What are the basic areas of Kingdom work?
  - Do our plans provide for each of the following:
    - Preaching the word
    - Teaching the word
    - Enlisting persons for Christ
    - Healing and helping service
    - The Fellowship function
    - Requires organization
9. How are the results of the program to be discovered?
  - Did we reach the goal we set?
  - Were helpful changes made?

When we make changes we have seen that there is a better aim or goal in view. We must see this goal clearly before planning the program, and keep it life-centered and not program-centered.

These nine general areas should not be considered at every meeting and perhaps not all at any meeting. The leader should know conditions well enough to look over the questions and arrange his own agenda for the meeting.



# The Church Clinic

By R. M. FURNISH, Pastor, Auburn Park Church,  
Chicago, Ill.

THE Church Clinic is a democratic approach to the study of the present and future program of the local church. Without a program of goals and objectives, there will be no need to bother about anything else. Simply keeping the wheels going around is no justification for a church's existence.

The conduct of a Church Clinic calls for careful planning. In most local churches there are upwards of twenty committees, whose functions and personnel often are unknown to other than the nominating committee and to the small group of officials at the time of their election. The Church Clinic makes use of all these committees. It assembles them into several groups, according to their related functions. For example: committees on church property, finance, auditing, etc., are grouped under the heading of *Business Administration*; committees on peace, temperance, social action, religious education, etc., under *Education*; committees on missions, social service, relief, hospitals, homes, unemployment, etc., under *Social Service-Benevolence*; committees on visitation, evangelism, greeters, etc., under *Membership*; committees on music, holy communion, ushers, etc., under *Worship*; committees on social and recreational interests of the church are designated under *Recreation*.



R. M. Furnish

Six or more evenings are set aside for the clinical study, each group of committees meeting on separate evenings. This enables the minister to preside at each session, thus giving continuity to the entire endeavor. Each group appoints a temporary secretary, preferably a stenographer, to record the proceedings, discussion and conclusions reached. The same secretary may act for all sessions if desired.

The groups are not confined to the official membership of the committees, but representatives are invited from the various church organizations and from the entire membership of the church.

The procedure in each group is thoroughly democratic, the leader using a blackboard to record the progress of the group thinking and analysis. By this method, the points of strength and weakness in the church program are easily discovered. After each group has arrived at certain conclusions and outlined a few specific goals for achievement, the secretaries and the minister come together for the purpose of correlating the data recorded. This material is printed in mimeographed form, under the various group headings. When stapled into a brochure it presents a collection of challenging facts and goals which awakens the interest of the entire membership.

Getting this material to the membership, so that all can share the results, may be accomplished in various ways. One means which the writer has found to be a source of inspiration and provocative of discussion is a church supper, served at nominal cost, thus allowing many to enjoy it who otherwise could not be reached. Not that folk want a free meal, but in many cases the cost of taking several in a family to such affairs is prohibitive. Food donated by the members, solicited in accordance with a prepared menu, arranged in banquet style, and then served without charge, will bring many responses of gratitude from those who seldom are invited to the church, except for money-making events.

While the people are gathered around the tables in the spirit of Christian comradeship, a copy of the findings of the Church Clinic is placed in the hands of each person. As each one follows his copy, the secretaries of the groups read aloud their reports. This procedure creates expectancy and inspires interest in the total program of the church. Following the supper, copies of the brochure are mailed into the homes of those not present or are delivered by friendly visitors who are able to comment on the purpose and significance of the Church Clinic study.

Such a clinical study may become the beginning of greater things for the Kingdom of God through the local church. If the official board will appoint a representative committee to study the findings, and, therefrom, formulate a program of advance, a permanent work will have been accomplished. Adequate publicity of the program of advance before the annual financial campaign will be invaluable in reviving the interest and support of many who have grown indifferent. Taken before each organization and discussed, under the leadership of the minister, it will revitalize groups whose purpose has all but been forgotten. Kept on the minister's desk to be checked periodically, it will serve as an indicator of progress and a challenge to constant endeavor.

## Departmentalized Official Board

Growing out of the Church Clinic technique, the Auburn Park Methodist Church of Chicago organized its official board on the following permanent plan. There are six departments: Business Administration, Membership, Worship, Education, Social Service-Benevolence, and Recreation. Each department is composed of a chairman and a large group of official members, selected by the nominating committee and approved by the Quarterly Conference. The personnel is carefully chosen because of individual interests and abilities. Care likewise is taken to guarantee representation of all church organizations and groups. As there is a legal limit to the number of voting members of the official board, many are appointed without power to vote. They are, however, given full privileges of participation in departmental business. It has been found that these associate members cooperate as wholeheartedly as the regular members. It is from this list that vacancies on the official board are usually filled. For the sake of efficiency and democracy, no member serves on more than one department. However, there are a few standing committees necessary to the operation of the church, including the pastoral relations and nominating committees, whose membership must be drawn from other departments.

Each department convenes at least once a month on the evening of the official board session. Six rooms are reserved where the departments may have their meetings in absolute privacy. At the first meeting of each year, the departments organize for work by assigning their members to the committees, formerly independent of one another. The names of the committees appear under the Church Clinic outline in previous paragraphs.

An hour is allowed for departmental conferences preceding each board meeting. At the board meeting, reports from the department chairmen are heard and necessary action taken on those matters which the entire board must approve. In this way every interest of the church is carefully considered each month. Many small items of business are referred to the departments and their committees for

(Completed on Page 16)



# Membership Rolls

By R. W. DRUMMOND, *Pastor at Haxtun, Colo.*

NO DOUBT our non-resident and inactive lists were meant to be a safeguard to our church but, for reasons which I shall try to disclose, they have become our greatest liability. This column in our Minutes is needed, but we need a far different attitude toward it. In ten years our own Conference showed a loss, from this source alone, of 7,169, which was over 2,000 more than the total gain in church membership.

I served two charges in my ministry which had an old ledger type of records which were one and one-half inches thick. These records extended back to the sixties and had not been revised for ten or fifteen years. The pastors carried pocket records and added to the report in the Conference Minutes the names of people they had received into the church. After taking 125 to 150 members into the church on those charges, I went up to Conference with a shortage of over fifty names. One pastor informs me that he would not think of revising a church record and going to Conference with a loss in the membership column. I was moved from a charge for dropping names and my successor was asked to check up on me. All the names checked were names of folk who had been dead or gone from three to twenty years.

When the General Conference created an inactive list, and provided for a Church Record and Church Membership Committee, we had a real slump, for some laymen, in order to lower apportionments, conceived the notion of slashing a multitude of names from the records. I found one such record. At the beginning of the depression more than fifty names had been dropped because the persons represented were not able to pay toward the support of the church as they had done in the past.

To my notion a loose-leaf record has no place in our smaller churches. It may be satisfactory in large city churches which employ church secretaries, but it is not the thing for the smaller churches. When names get lost in these they are lost indeed. Our new records are fine. But it is my opinion that they could be combined into one. We need a place for baptized children in the main church record. We need little space for preparatory membership. One record would suffice for both. It is my opinion too that we could well dispense with the family divisions, for few preachers and membership committees are able to keep these family connections separate in the average record. I wish that Paragraph 114, Sec. 11, might be amended to read Fourth Quarterly Conf. instead of First Quarterly Conf., that all pastors and membership committees be required to check up the records before Conference instead of after Conference.

The matter of preparatory membership should be clarified. I followed one or two fellows who had taken into full membership every child above three years of age in the parish. The *Discipline* advises ten years, but leaves a loophole. I wish that the *Discipline* would require every child to be recorded as inactive who is received into full connection under ten years of age.

I hope I live to see the day when every church in Methodism is a missionary church; when our pastors are all paid out of a common fund; when there shall be a minimum and maximum wage; when there shall be no Conference Claimant Fund; when men are retired on a minimum wage, subject to call if at all able to preach.

I wish that, when families remove to another charge,

immediately they could be checked as non-resident. The address should be left for the succeeding pastor.

No name should be canceled from our records. If gone the names should be checked. When names are left intact they are prospects and should be placed on the constituency roll of the next pastor. When I go to a new charge I want to be able to say, "Your name is still on my record." It may have a check in front of it, but it is there. I have won many a man and woman back to the church and to God because his or her name was there.

I mentioned a "Constituency Roll." With all the publicity such a roll has received I have never had one handed over to me by a former pastor. I could not work a church without one. On this roll I include every inactive member, every member of any family that had any connection with my church and names of those who have no religious home. Then I go after them.

Methodism is losing more by the transiency of population than from any other cause. Our folks move into new communities and are lost. A denominational clearing house in our great cities to look after these moving Methodists would yield large returns.

## The Church Clinic

(Continued from Page 15)

action, while the more important matters are thoroughly discussed in the departments and then presented to the board with definite recommendations. This plan does not shut off discussion in the board, but on the other hand, makes for more intelligent consideration and decisions; and what, no doubt, would appeal to many churches, the major portion of time is used for vital interests in lieu of financial problems and trivial details which often monopolize the time.

### Cabinet

In preparation for each official board meeting, the minister calls together the chairmen of the departments, as a cabinet. At this conference the total task of the church is discussed. The cabinet has two major functions. First, it prepares agenda for the departmental conferences, and considers other matters relative to the coordination of church activities and the general welfare of the church. The minister keeps large envelopes in his desk, each marked with the name of one of the departments. Into these envelopes, between official board sessions, he places materials of value to the departments. In this manner suggestions are always on hand for the good of the church. This material is available for each cabinet meeting. Second, the cabinet also becomes the general promotional agency for the local church, issuing such publicity as will present the total program of the church to the membership and community.

Since the departmentalized plan was inaugurated, attendance at official board meetings has quadrupled which fact indicates that the laymen have been challenged. The plan has developed a sense of confidence among the members that the details of the church business are being efficiently administered and it has provided a method of correlating the various functions of the church.



## A Remarkable Record

THE retirement of Dr. Edwin C. Dixon after 47 years of service in the West Wisconsin Conference is a notable event. Bishop J. Ralph Magee called him the "Dean" of the Conference. Others referred to him as an "old war horse." To the many who knew him, the life of this grand man has been a living exposition of the text, "Whatsoever thy hand findeth to do, do it with thy might."



E. C. Dixon

The Dixon family came to Wisconsin from Canada in the year 1857, settling at Kilbourn City. The father engaged in the mercantile business, and the name of the firm continues to this day. Here Edwin C. Dixon was born February 6, 1868. A teacher, Miss Elizabeth Pendleton, encouraged Ed Dixon to get a college education. He entered Lawrence College in 1883. Following graduation he taught school for two years and then entered Boston University, where he studied under Professors Warren, Buell, Curtis and Bowne.

Young Dixon was raised as an Episcopalian, but during his college years decided to enter the Methodist ministry. He was licensed to preach in 1890. He chose as the text of his first sermon in his home town, just before leaving for Boston, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

Dr. Dixon has held many positions in the West Wisconsin Conference during his 47 years of service. He has attended eight General Conferences and served twice as district superintendent of the same district. In size, figure, and nature, he is much like Abraham Lincoln. In 1930 he visited the Holy Land with a party conducted by Dr. Ray Allen. He is well known in Wisconsin for his interesting addresses telling of his travels and of his boyhood experiences, particularly the famous last flight of the passenger pigeons in 1882. Dr. Dixon plans to get a little recreation by attending the Uniting Conference and watching some of the younger men do the work.

ERNEST E. CLARK,

*Superintendent of the Eau Claire District.*

## Public Address System

By WILLIAM F. BRUENING

OUR public address system was born of a real need. The reed organ was not powerful enough to carry the congregational singing, a pipe organ was out of the question at the present time, so a "Public Address System" solved the problem. Radio had been a hobby, so with the help of a local radio engineer a system was planned which would take care of all our needs.

We began on a small inexpensive scale, building at first a small amplifier with about a four-watt output (three tubes), equipped with an inexpensive carbon microphone and a second-hand loud-speaker. We found so many uses for this system, however, that it was soon improved, so that today it has grown into a complete well-equipped 30-watt amplifier with the best of microphones and loud-speakers, as well as a phono-pickup for playing electrical recordings.

With hotels, theatres, clubs, etc., installing such public address systems, churches, too, should find them profitable investments as ours has proved to be.

Our system has been used for the following:

1. To amplify the reed organ so that it will easily carry congregational singing with a well-filled church.
2. To bring the organ music to the choir room in the basement of the church for the processional, etc. This was impossible without the system.

3. To play some of the best recorded sacred music before the service.

4. To boost the pastor's voice so that he is heard with little effort all over the church. It is surprising how a public address system may be utilized for this purpose without the congregation being conscious of its use. People slightly hard of hearing are especially grateful for the installation.

5. To carry the service to an overflow crowd in the parish hall on special occasions.

6. To "broadcast" Christmas music to the neighborhood before the Christmas service.

7. To amplify music and voice at the outdoor service held on the church lawn during the summer.

8. To amplify the speaker's voice at dinners, etc. To make announcements at affairs, etc.

9. To improve the hearing of the children's Christmas programs, plays, etc.

Other uses which come to mind are the outdoor mission festivals held by many congregations, the amplification of organ chimes through a loud-speaker in the church tower, playing of recorded chimes, furnishing music for parades, reproducing sound on film motion pictures, providing an additional outlet for electronic organs, etc.

## Minimum Achievement Goals

*Northwest District Churches, Nebraska Conference, 1938-39*

1. Every church receiving new members in number equal to ten per cent of the reported active membership, with receptions every month of year.
2. Each pastor making an average of ten pastoral calls each week; a total of at least forty-five each month.
3. Every church with a definite and well-planned financial program, with provision for definite weekly or monthly reception of contributions to both the local budget and benevolences.
4. Every church balancing its financial budget at least quarterly, with all claims and items paid in full to that date.
5. Every church contributing to World Service an amount equal to that of last year with an increase of ten per cent, if possible; the same to include a Rally Day offering.
6. Every church contributing something to each annual conference benevolence, with assignment of responsibility to organizations and payments remitted early in the year.
7. Every church making an advance in Sunday-school enrollment and in average attendance.
8. Every church with an active Epworth League.
9. Every church with a vacation Bible school.
10. Every church with an *Advocate* club and with at least five subscriptions to *Epworth Herald*.
11. Every church with a delegation to Epworth League institutes, winter and summer.
12. Every church with some definite evangelistic activity and program during the year.
13. Every church doing something toward the improvement and beautification of the church property and premises.
14. Every church having every committee function in accord with the assignment of duty.
15. Each preacher reading at least twelve books.

Each pastor will be requested to present at the Fourth Quarterly Conference a written report concerning these achievements or a justification for failure in any instance.

## Books

DR. Ralph E. Diffendorfer, of the Board of Foreign Missions, reports an urgent need for books to augment the sadly deficient libraries of Methodist theological institutions on the foreign field. Persons having books which they are willing to contribute for this purpose should communicate directly with Dr. Diffendorfer, at 150 Fifth Avenue, New York City.



WHY? HOW? WHAT?

By CHRISTIAN F. REISNER  
Pastor of Broadway Temple, New York City

Editor's Note: From time to time Dr. Reisner will answer questions in THE PASTOR'S JOURNAL, if questions are received. Mail questions by post card or otherwise directly to Dr. C. F. Reisner, 639 W. 173rd St., New York City, indicating that they are to be answered in THE PASTOR'S JOURNAL.

Dr. Reisner would appreciate it if a wider variety of questions were sent in. Send him any of your problems. He will not use your name if you so state.

62. Make some suggestions concerning tithing in a church. I have frequently heard of churches where laymen lift the financial burden from the minister. Unfortunately, I have not personally met such a church. Tithing has been neglected in recent years. "The Layman's Association" in Chicago furnishes splendid tracts in this field. I am buying them and inserting them in our church paper every Sunday, so that the people receive information regularly. I still find use for the "Victory of Mary Christopher." It can be bought in paper binding for 15 cents and I sell it for 10 cents, so that I can distribute it widely. It is profitable to print lists of the members who tithe. The preacher may well present the subject on two or three occasions. Stinginess shrivels the soul; giving must be lifted to a high plane. I always raise money on the basis of partnership. I visited a distinguished banker some years ago and told him, "I am no more called to preach than you are called to be a banker. When we are through, our Heavenly Father will not know the distinction, but will only recognize us as His sons working together to make the world better." He liked that statement. Then I added, "It is my business to make church plans and it is your business, as a partner, to furnish the money." He gave me \$5,000 that day. He has since given me money, when I reminded him of that statement. I make that suggestion to all the people from whom I raise money. I once conducted an Epworth League Institute consecration meeting. We had young people about the altar who were to be deaconesses, ministers, and foreign missionaries. I saw scores of young business men in the audience. I asked, "How many of you folk will come to the altar and pledge yourselves to live on as little as these folk will in active Christian service and give the rest to God?" Thirty-two came forward.

63. "How can we encourage Bible reading?" I once preached a sermon on Bible reading and then took pledges from the people to read at least some part of the Bible every day. I had a splendid response and several people said afterwards that they found new and unexpected interest in the Book. We have recently tried a week-day Bible Class for women which has been surprisingly successful. We are often too much afraid to offer such courses. The mid-week service is a problem these days. I have been told by my officials that, if a formal and specific Bible class were organized every Wednesday night, they would attend. I mean to present the life of Jesus from the four gospels in mimeograph outline and make a real test of this plan. We may well offer such books as *Abingdon Bible Commentary* as helps. The Home Department of the Sunday school can be helpfully employed for creating an interest in Bible study. We ought to keep a supply of Bibles on hand so that people can easily purchase them for gifts and their own use. We frequently distribute small copies of the Gospel. The American Bible Society charges only one cent each for them.

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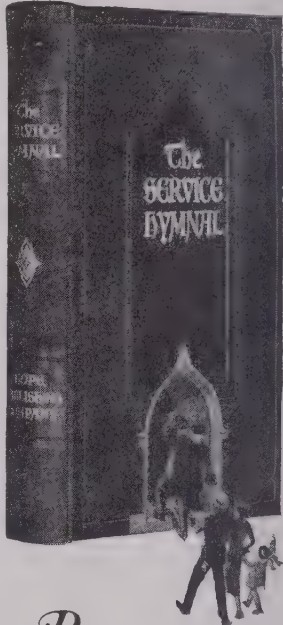
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## THE PASTOR'S READING

By DONALD MARK RUNYON, Pastor  
First Methodist Church, Shelton, Conn.

THE minister faces at least two problems in his study: what to read and how to read. Much has been written about the selection of reading material, but little attention has been given to the procedure after the selection has been made.

Each reader writes the book he reads! The man who reads a book word for word, sentence for sentence, is an apocryphal being. Books are not read, they are skipped. In reading words the reader skips letters, and in reading books he may skip paragraphs, or passages, or even chapters. It is the reader who creates for himself the contents of the books he reads.

Dr. Rollo L. Lyman, of the University of Chicago, writes: "The careful reader reads with a definite purpose, a problem, in mind. He grasps the author's point of view and general theme, and lays hold of the order and arrangement of the author's ideas. He forms the habit of pausing occasionally for summarizing and repeating. He constantly asks questions of his reading. He varies the rate of his progress through his reading, as he evaluates its worth. He ties what he reads with problems of his own."

Some ministers take one specific problem over a period of time and invest all their energies in the attempt to approach it from every conceivable angle. Such critical study always yields rewards, for every problem is in some way linked with every other problem. A most valuable habit is that of asking, "How does all this bear on me and my affairs?"

Some of the best of students are slow readers. A professor in an eastern university said recently to his students, "If you wish really to find out what an article discusses and cannot learn this from the headline or opening paragraph, remember that you ought to do it fairly well at the rate of at least 600 words per minute. If you seek the main facts and arguments of any subject, you ought to be able to skim over 400 words a minute. Here the rate will vary according to the character of the subject. Keep in mind that it is harder to skim through ten articles of 1,000 words than it is to skim through one article of 10,000 words. Each change of subject compels you to readjust mentally, to work with a fresh set of meanings, and hence to warm up to the job. Keep in mind, too, that familiar topics may be skimmed faster than strange ones."

Walter B. Pitkin's "The Art of Rapid Reading," gives much encouragement to those who have little time for reading. "Suppose," he says, "that you were to divide your two-hour daily reading in the following manner: to light reading, including newspaper scanning, fifteen minutes; to average reading, forty-five minutes; to solid reading, thirty minutes, and to heavy reading or study, thirty minutes."

"On this basis you would read, of light reading, in the course of one year, sixteen books of standard length; of average reading, thirty-nine books; and you could read twenty books which require careful study. You would read, then, a total of seventy-five books! Perhaps you can find only one hour daily for reading. Even so, see what you can accomplish. On this modest basis, if you read with average speed, you may follow through a total of forty books a year!"

The foregoing was written for the average person. It is the minister's privilege to read much more widely than an average

person. There are periods in the emotional life of every person when close application yields more satisfaction than at other times. There are times when the mind hungers for knowledge, and there are times when it hungers for activity. It is well to give special consideration to those choice periods when the mood and the arguments of an author sink deeply into the mind and heart.

There come occasions when the minister must read whether his mood constrains him to do so or not. There are techniques which will enable him to arouse from the lethargy of moods or weariness and give him new vigor. One method is the reading of great meditative poetry. The reading of the most expressive sections of the book of Psalms has, in many cases, proved to be an excellent stimulant to the mind. The reading of great prayers in which the whole struggle of the race is mirrored is especially excellent. A study of "Prayers of the Social Awakening" by Dr. Walter Rauschenbusch cannot fail to tone up the mind and keep it alert for the morning's study.

## Cry Dance

**CRY DANCE**, a story of Indian life in the high Sierras, is a notable novel by a competent and experienced author, Coe Hayne. Published by Harper Brothers, it tells the story of lovely Maren Hagerthorn, of wealthy Keith McGill, and of Yosemite, a red man trying to find his place and a place for his people in a country which is neither red nor white. Into the interlocking relationships of these three strong characters is woven the story of many others. The volume pictures much that is evil amid mountain scenes of breath-taking beauty. The author portrays with understanding the problems of a minority race and pays tribute to the often unsung labors of those who share helpfully the Indian life of our great West.

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## VISITORS TO NEW YORK'S FAIR

SIXTY million visitors are expected to attend the New York World's Fair which opens in April, 1939. Of this number three to four millions will be Methodists. Since Union Methodist Church, 229 West 48th Street, at Times Square, New York City, is within five minutes of the hotels and rooming houses, Broadway, Rockefeller Center, and the broadcasting stations, it is favorably located to be of practical assistance to church people visiting the World's Fair. Union Methodist Church will be open twenty-four hours a day during the World's Fair. Concerning sleeping accommodations: the church will offer a list and rates of approved hotels and rooming houses, and also a list of church club residences. Concerning food: the church will offer its own cafeteria and restaurant, open day and night, and definite information about prices of restaurants in Times Square. Many trips will be conducted by members of the church staff to broadcasting stations, great ocean liners, outstanding historical sites, museums, Methodist churches in New York, and other notable religious centers, and to widely known amusement places. Mail may be sent in care of the church. Baggage and parcels may be checked. Telephone messages will be received day and night. Friends may arrange to meet each other at the special church parlors which will be given over to World's Fair visitors. The Rev. C. Everett Wagner has been minister of the Union Methodist Church for eleven years. He and his staff know many of the problems which confront visitors to New York City. To save people from being exploited, the Union Church gladly offers its services to all church people coming to the World's Fair. It is requested that ministers include in their church calendars some mention of this service for the aid of Methodist visitors to the New York World's Fair. For further information kindly write to the Rev. C. Everett Wagner, Union Methodist Church, 229 West 48th Street, New York City.

## IT CAN BE DONE

By H. C. LEONARD

THE church at Collingswood, New Jersey, of which B. Harrison Decker is pastor, burned. A new church had to be built. Debt had to be assumed. The church saw its leadership in World Service giving in the Conference pass to another. Then came the time when the debt was mastered. The Conference report showed World Service giving on apportionments for 1937 of \$1,853. The 1938 World Service on apportionments as reported at the Annual Conference was \$3,271—an increase of \$1,418. This was a result of a forward movement for World Service.

That report went up in September and as though this were not enough on Thanksgiving Sunday the church took an offering for World Service, laying the cash on the open Bible in a total sum of about \$600. The gift thus made was a part of a consecration service for each giver who knelt for a prayer of consecration at the altar. It was a season of joyful giving.

How did all this come to pass? Let the pastor speak—

"We organized a World Service Council in the church, made up of the missionary leaders from all the organizations, together with special committees from the official board, the church school board, and the Epworth League. We then met with representatives from the Board of Home Missions and Church Extension and the Board of Foreign Missions before the finance committee of the church."

Representatives of these Boards met with the Finance Committee, stating particular needs in the world-wide field, answering questions, and making available the material through literature and lectures for intensive cultivation. Then came a Sunday when there was presented to the congregation an opportunity to pledge definitely for World Service. This brought in over \$1,000 in cash and subscriptions. This was followed up by an every member canvass with the result that the church made an increase of \$1,418 in its World Service giving and takes the leadership of the New Jersey Annual Conference by nearly \$1,000 in World Service.

First of all there was the conviction in the mind of Dr. Decker that this should be done and could be done; this conviction being shared by his finance committee, the official family, and ultimately by the congregation. What ought to be done, can be done and this is a church that did it.

## BOOKS

J. V. A. Moore, a local preacher of Haysville, North Carolina, is instituting a project of community service near Haysville and has erected a community house for that purpose. He needs books. If you have books which you can contribute to such a project, please communicate with Mr. Moore. He is working among people who are very poor and needy.

## NEW BOOKS IN LIBRARY

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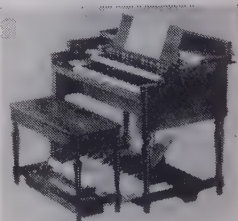
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(Below) A Meditation in the Spanish Edition

JUEVES, 23 DE FEBRERO

"Bienaventurados los pobres en espíritu: porque de ellos es el reino de los cielos." Mateo 5:3. (Léase Mateo 5:1-10.)

LA pobreza generalmente es estimada como una calamidad. Estar desprovistos de las cosas esenciales para la vida es ser desgraciado y carecer del alimento necesario—lo cual a veces ocasiona amargura de espíritu. No obstante, en este texto del Sermón de la Montaña, descubrimos una paradoja sorprendente: el bienaventurado es aquel que es pobre, refiriéndose a la pobreza de espíritu. El espíritu del hombre es capaz de enorgullecerse y considerarse poderoso porque confía en sus propias fuerzas y en sus éxitos. Así como la araña saca de su propio cuerpo la red que teje y en la cual ocupa el lugar céntrico, así el espíritu del hombre puede llegar a considerarse rico, confiar en las filosofías de la vida que él mismo inventa, y colocarse en el centro de esta filosofía, esperando cosechar todas las satisfacciones de la vida y de paso todas las generosas dádivas del Universo. Pero Cristo dijo: "Bienaventurado el hombre que sabe que su espíritu es pobre," porque entonces por medio de la fe se unirá con Dios y será enriquecido por el Espíritu Santo. El espíritu, consciente de pobreza, será gloriosamente rico.

#### ORACIÓN

¡Que seamos humildes delante de Ti, oh Dios! Nada tenemos que ofrecerte, sino el espíritu contrito. Concédenos hoy, Te imploramos, las riquezas espirituales de Tu Santo Espíritu, a fin de que la pobreza de nuestro espíritu se torne en riqueza en Ti. Amén.

#### PENSAMIENTO PARA EL DÍA

Meditemos hoy en qué consisten las verdaderas riquezas y encaucemos todas las energías del alma para conseguirlas.

W. G. Cram.

October 5, 1938

"Kyūnki mui hamāri sulh hai." Ifo, 2:14 (Parho, Ifo, 2:11-21).

Āi kedīn jāh hamdunvā ki gaumon aur bāshindon ki taraf nīzāh dālte hain to ham ma'lūm kartē hain ki we kyūnkar ab tak shakk o shukdk ke nanton men girifār hain, we kyūnkar ab tak hars se bare sāmān aur tatvārīn lārī ke liye kar rahe hain misl un ādmīon ke jo khud apne hanās hās phandon men girifār hain. Is kā sabab sirf yih hai ki ham men ab tak ītisād vā miyāna-ravī kā rūhānī khavāl paidā nahīn hūā. Yā'nī ham ne ab tak vih nahīn skhā ki Khudā ki marzī vih hai ki ham barī hoshyārī ke sath apne naise ko kharch karēn ki na ham' qarzdār hon aur na hamārā kharch hamārī āmadānī se ziyāda hone pāwe. Is hī ko ītisād vā miyāna-ravī kahte hain. Hamārē dīpi hādīon ne hamen rūhānī ītisād ki ta'līm dene men barī kaffāt ki. Mashī kā mazhab avatār vā nayā īnan lenē kā mazhab hai. Wuh hamen āghā kavā hai ki ham un tamām ītisādī koshishon ko nāīāt-bakshish muhabbat ke bedār kāmōn ke wasīle se pāk sāt aur ma'qūl hanēn jin ko ham ne ab tak goyā bin-narwarish pāī hī tabī'at ke hawāle kar rakhā hai. Yūn ham annī ītisādī zindagi men bhī Khudā ke maqsad ko pūrā kar sakte hain.

Du'ā.

Āi hamārē Bāp Khudā, ham mām lete hain ki ham ne bekār chhōn par apne dīnōn ko kharch kiā hai. Ek dūre ki 'izzat aur piyār karne ke bāre men ham īqrār kartē hain ki ham ne kuchh bhī īraqāt nahīn ki. Lārāt aur burī khudhish kā dīn bo-dīn ziyāda zivādā zor hotā jātā hai aur ādmīon ki rūhōn ne Khudā ke 'īm aur mukabbat men taragōī nahīn ki. Ham is bār ki taraf se bo-parūdī hain ki ham ne Mashī ko salīb ke āpar mastāb kiyā. Hādīnī Khudā kā Betā salīb ke āpar dard-āngē dukh musibat ke adh loṭok rahā hai ham bārī be-parūdī ke sath us par nigāh kartē hain. Āi kās ki 'is mauqā' par ham Tujh se mu'āfī ki khush-khabarī kā mālloṭ skhen. Ham minnat kartē hain ki Tū us dīn ko jald lē jab ki yih duniyā az sar ī nou paidā ho jāe. Hazārōn hozār bekārōn ki Tū madad kar aur is khavāl ko dūr dafā' kar īo duniyā men paidā hūā ho ki insān ki zindagi be-hifāzat hai. Yisū! Mashī ki khātīr se nīs ne duniyā ke kaffāre ke liye du'ā māngte waqt khūn ke qatre bahāe aur jo hamārī khātīr salīb par mastāb hūā, ham yih du'ā māngte hain sun aur qubūl kar lē. Amn.

Is Dīn kā Khayāl.

Agar ham apne bhāīon ko piyār nahīn kar sakte to ham Khudā ko bhī piyār nahīn kar sakte.

TOYORHIKO KAGAWA.

THE UPPER ROOM is available, in quantities of 10 or more, at 5 cents per copy, postpaid, and on our consignment plan if desired. Yearly subscription, 30 cents postpaid, foreign 40 cents. Spanish edition available at same price and on same terms.

Volume IV, including the four quarterly issues from April 1, 1938, to April 1, 1939, bound in cloth, now available. Price 50 cents, postpaid. Limited quantity of bound copies of Volumes I, II, and III also available at same prices.

# The Upper Room

APRIL, MAY, JUNE

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미소가 안은. 몇몇. 허자 알버트. 백일례.

(Above) A page from Korean Edition  
(Left) A Meditation in Hindustani

In response to requests from pastors who have been using the specially printed Christmas envelopes to mail copies of THE UPPER ROOM to members of their congregations, we are now offering

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## IN THE OPEN COUNTRY

By J. A. EARL

Pastor at West Liberty, W. Va.

ON a three-point circuit the writer is carrying on two week-day church schools with an average attendance of more than two hundred, without spending an extra dollar. What is being done here, as a part of the parish work, can be done elsewhere if a pastor is willing to work with boys and girls. These schools are made possible by the cooperation of the West Liberty State Teachers' College and the county Board of Education.

When requested to do so by the parents, the Ohio County Board of Education excuses all pupils from school for religious instruction for one period a week.



J. A. Earl

churches are not conveniently located, the board permits the use of school buildings (without additional cost) for Christian education. Our churches are from one half to four miles from the schools. No school time is lost because each public school teacher has two grades and one grade is excused at a time.

The pastor, who has studied in state teachers' colleges and in Boston University School of Religious Education, does all the teaching. In one school he is assisted by a college student who teaches the music, leads the hymns, and receives college credit for practice teaching. In the other school a mother helps with the music. A minister who sings could do all the work alone.

These two schools would cost around five hundred dollars a year if the pupils were required to have text-books and the church to pay for fuel, janitor service, and teacher's salary at the current rate. The writer is not advocating schools without budgets where the money can be raised. But these two schools are more successful than many with budgets. The pastor uses texts and other books from his own library and makes extensive use of black-boards, pictures, and Bible stories.

The classes are held for twenty minutes in grades one to three and thirty minutes in grades four to eight. This may seem too brief, but it is more satisfactory than longer periods. The interest can be held for this length of time. No hand-work is done because it requires money, time and training. The public schools are better equipped for hand-work and they do an enormous amount of it. No time is lost by calling rolls, marking grades and changing buildings. The teacher prepares and crowds the periods with interesting and helpful material.

The public school building may not have the atmosphere of a sanctuary or a worshipful Sunday-school room, but the separate room, black-boards, movable chairs, and improved discipline more than off-set the loss of church atmosphere. If the school building tends to separate religion from the church, it makes religion a part of education and every-day life. The school equipment makes for increased efficiency for not one of the four church buildings has separate Sunday-school rooms or good black-boards.

is used to save time in preparation, and it is almost as good as a different text for each grade, for only one grade is taught at a time. This busy pastor cannot find time to prepare eight different lessons and worship programs each week but he can prepare two or three. Two schools require little more preparation than one. The two days' work in these two schools is the hardest, but probably the most enjoyable and rewarding that the pastor does.

The work is not cheap because it is voluntary. One of these schools is held in the college building. At first the supervisor of elementary teachers was afraid that a preacher would preach instead of teach, but, after careful observation, this supervisor says the work is excellent. When one trained teacher does all the work it requires more time, but it is better than to use more untrained teachers. Leadership is more important than money.

The pupils like the school. One girl wanted it every day. Some classes do not want to stop for lunch but prefer to continue for a little longer time. The class periods include graded worship and graded instruction. The principal method of teaching is the story with some discussion. The pupils memorize new hymns, prayers, Bible stories, and Bible verses. Some home reading is done.

This rural parish differs little from many others. Within its bounds are two consolidated schools and four churches. The writer serves three churches. A student serves the other—a Christian Church which cooperates fully. Both public schools enroll two hundred seventy-four pupils and all but ten are enrolled in the week-day schools.

One church is located in West Liberty—a village of six hundred. One is on Short Creek. It is the oldest Methodist Church in the Wheeling District. Asbury preached here in the old church in 1807. Since then it has remained an open country church.

With higher standards these week-day schools, taught by the pastor, reach twice as many boys and girls as the four Sunday-schools with about fifty workers. More than half these pupils in the week-day schools receive no other religious instruction. The spiritual values cannot be measured. Here is an example of what can be done by hard work without money.

## RACE RELATIONS CLINIC

CALVARY CHURCH, Cincinnati, Ohio, of which F. R. Arnold is pastor and in which S. J. Murphy is director of religious education, has instituted a Race Relations Forum Clinic, at 5:30 o'clock Sunday afternoon, consisting of a series of four lectures on race relations topics, these lectures being given by outstanding speakers and then followed by discussion.

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As the replies came in it was soon seen that questions from the pastors could be readily grouped into about fifty headings. Dr. Leiffer then chose ten of the most successful and prominent pastors in this country, and submitted these fifty questions to them. Each question went to two of the selected pastors. Professor Leiffer's insight is shown in the selection of these ten. They include: Bishop Ivan Lee Holt, for twenty years a pastor in St. Louis; Ernest F. Tittle, twenty years in First Methodist Church, Evanston; Bernard C. Clausen, First Baptist Church in Pittsburgh, Pennsylvania; John H. Melish, rector of Holy Trinity Protestant Episcopal Church in Brooklyn, New York, for thirty-four years; and Frederick J. Weertz of St. John's Lutheran Church in Des Moines, Iowa. Hence the answers come from men of long and wide experience.

What would you do with an inefficient Sunday-school superintendent who would not resign? Or with an effeminate young man who attempts to teach a group of high school boys who are in open revolt against him? Or, how lead your people to see the need of giving the house of God sufficient repairs to make it respectable and respected? How shall the pastor decide which of the two missionary societies shall have "first place" in presenting their cause to the congregation? What can you do when you go to a church and find the course of that church is, apparently, in the control of one layman? What should the pastor do in case he is asked for counsel in domestic difficulties of his members? Such are some of the questions to which these pastors of great experience turn their attention.

"In That Case" is published by Willett Clark and Company, and sells for two dollars. It is a book for pastors, but many laymen would be greatly helped by reading it.

C. A. RICHARDSON.

**CITY**

**A "MANUAL for the Study of the City Church,"** by Dr. Murray H. Leiffer, is a pamphlet of 62 pages for which many city pastors and superintendents have been asking for several years. Dr. Leiffer discusses the "Urban Community and Its Church," "Setting Up a Research Program," and other similar topics in six chapters. He discusses the use of population studies, how to get detailed information on the community in which the church is serving. He also goes with much care into the details of preparing maps and charts related to the church's work. The pamphlet is published by the Methodist Book Concern and may be secured from the Department of City Work, Board of Home Missions and Church Extension, C. A. Richardson, Superintendent, 1701 Arch Street, Philadelphia, Pa. The price is 25 cents a copy.

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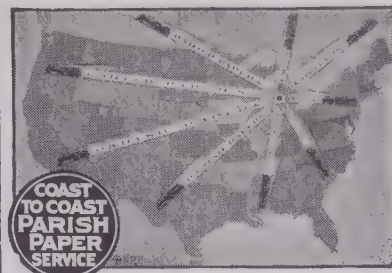
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1,803 of our loyal home mission pastors are at work in rural and frontier areas and in isolated villages.

518 are pastors in low-rent sections of great cities, where human needs are acute.

168 are special workers, chiefly in the field of youth training.

61 persons are in supervisory positions on the field.

434 are in Negro parishes.

291 are in foreign-language fields.

28 are in Indian fields.

**Church Extension**—Nearly 300 churches were aided by church extension grants and loans during the past year, while the Division of Finance and Debt Raising contacted 152 churches, facing financial difficulties, and helped to raise \$1,162,457.32 from churches, creditors and the general public in church debt reduction. Nearly 1,000 needy churches are now being aided by church extension loans totaling approximately \$4,500,000.

## Departments of the Board are—

Department of Church Extension, including the Division of Finance and Debt Raising, which renders a most important ministry of aid to churches hard pressed with problems of finance.

Department of City Work, covering an extended program of training and aid in congested city centers, in developing suburban territory and in other types of city fields.

Department of Town and Country Work, giving attention to the needs of churches in sparsely settled rural areas and in villages and towns.



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## Bureaus of the Board are—

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Bureau of Publicity and Promotion, specializing in field cultivation, publicity, literature, radio, recordings, and pictorial materials for use in local churches.

## Missions and Mission Conferences, largely dependent upon support through the Board, are—

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Pacific Japanese Mission

Utah Mission

New Mexico Mission

Latin American Mission

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Work at Government Projects (Boulder Dam, Nevada; Grand Coulee, Washington; Bonneville Dam, Oregon)

Work at Government Indian Schools (Sherman Institute, Riverside, California; Haskell Institute, Lawrence, Kansas; Albuquerque, New Mexico; Flandreau, South Dakota, and Chemawa, Oregon)

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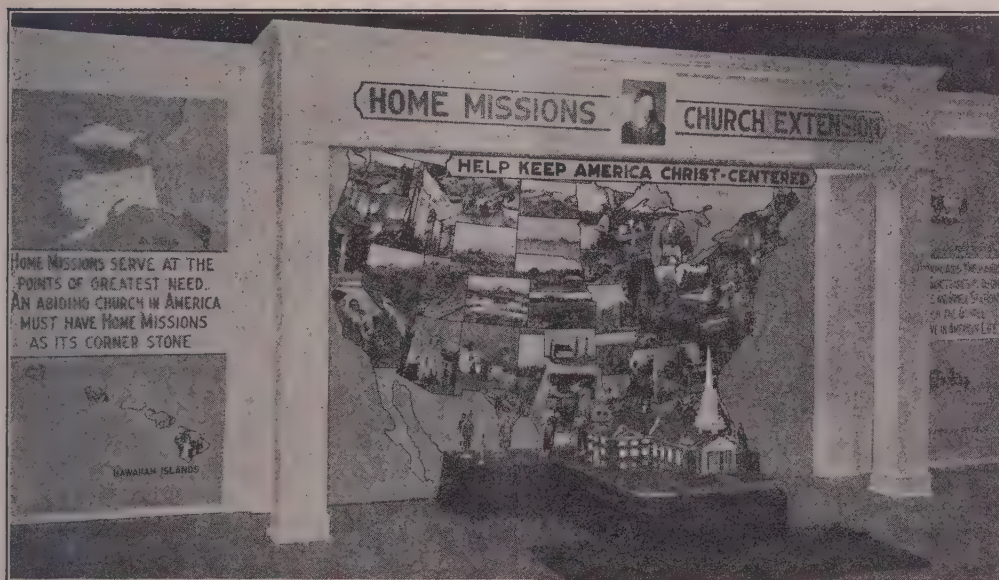
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# THE PASTOR'S JOURNAL



IN THE EXHIBIT HALL AT THE UNITING CONFERENCE

Volume XI

July  
1939

Number 4

THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION  
OF THE  
METHODIST EPISCOPAL CHURCH

1701 ARCH ST., PHILADELPHIA, PA.



CONTENTS

To All Former Methodist Episcopal Churches .....	2
Talk (Editorial) .....	3
Planning, By Robert Cashman.....	4
Labor Sunday .....	4
Making Church Attendance Easy, By John R. Scotford.....	5
Radio .....	5
For the Rural Church, By T. Reighton Jones.....	6
V. Growing Crops and Christians, By Secretary E. D. Kohlstedt .....	8
The Golden Rule .....	9
—Or Successor, By C. A. McPheeters.....	10
Joash Chest .....	10
The Minister's Wife, By Mrs. J. Arthur Miller.....	11
The Power of a Christian, By Sherman Skinner.....	12
A Young Minister's Diary.....	14
Amplifying Our Messages, By James A. Perry.....	15
Why? How? What? By Christian F. Reisner.....	16
Connec-tional Conference, By Frank L. Fitch.....	17
Bus .....	17
Topics .....	17
"Thou Shalt" (Poem), By John Haynes Holmes.....	17
A Camera Ministry, By Lloyd O. Coleman.....	18
Three Cents A Day.....	18
Young People's Night.....	18
The Minister's Dress, By Paul Barton.....	19
Presbyterian .....	19
"And So," By Milton M. Thorne.....	19
Professional Prayer, By Wesley E. McKelvey.....	20
Conference Worship, By A. Robert Anderson.....	20
Where Are the New Converts? By Claude L. Heileman.....	20
New Books in Loan Library.....	20
Children's Centers .....	20
Rural, By Merritt W. Faulkner.....	21
Organ .....	21
Attendance .....	21
The Language of Church Architecture, By E. M. Conover....	21
Members' Memorial Service, By Lavern C. Dibble.....	22
In Whom We Live (Poem), By Walter Lyman French.....	22
Study Books 1939.....	22
Helping One Another.....	22
Books Received for Review.....	22
New Home Mission Motion Picture .....	22
Ten Business Commandments for Local Churches, By E. H. Martin.....	23
The Preacher's Automobile .....	23
Meditation before Service .....	23
Bulletin, By Charles Wesley Hamand .....	23
Year Book .....	23
Hymns .....	23

To All Former  
Methodist Episcopal Churches

IT has been agreed that, while the meas-  
ures enacted by the Uniting Conference  
at Kansas City are being put into effect,  
there will be no change in the method of  
remitting World Service Funds. This ar-  
rangement will probably continue for at  
least another year.

All churches heretofore connected with  
the Methodist Episcopal Church will, there-  
fore, continue to send their World Service  
remittances to Orrin W. Auman, Treasurer  
of the World Service Commission, 740  
Rush Street, Chicago, Illinois, until further  
notice, regardless of what conference con-  
nections they may now have.

Churches formerly connected with the  
two other branches of Methodism will con-  
tinue to forward their benevolence collec-  
tions as before unification.

This is in accord with the Enabling Act  
approved by the Uniting Conference on  
May 10 and also approved by the Council  
of Bishops meeting in Kansas City on  
May 11.

F. T. Keeney, Director, Million  
Unit Fellowship Movement  
Orrin W. Auman, Treasurer,  
World Service Commission

The General Conference

THE BOARD OF HOME MISSIONS  
AND CHURCH EXTENSION

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AND PROMOTION

DIVISION OF FINANCE      BUREAU OF GOODWILL INDUSTRIES      INDIAN  
ACTIVITIES

THE PASTOR'S JOURNAL

A Magazine of Church Administration—Published by  
THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION  
OF THE METHODIST EPISCOPAL CHURCH  
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JAY S. STOWELL, Editor

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Channing A. Richardson, Aaron H. Rapking

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Talk (Continued from Page 3)

people have by accident got into bad habits or have failed  
to train themselves in the art of talk. Conversely, bad  
talk is likely to spring naturally from bad people. A heart  
filled with ill-will, prejudice, or anger, tends to express  
itself through the lips.

Much can be gained by definite preparation for talk.  
The pastor who goes out to meet his people without decid-  
ing in advance upon the subject matter which he expects  
to use in his talk is at a distinct disadvantage.

A pastor should not only be an expert in the practice  
of good talk but he should be a skilled promoter of good  
talk among his own people. We suspect that the work  
of a pastor might be judged to a considerable extent by  
the talk of his parishioners.

Paul gave some good advice to his friends at Phillippi  
as to the type of things concerning which they might well  
"think." His advice would have been equally pertinent  
had he substituted the word "talk." The list includes what-  
soever things are true, honorable, just, pure, lovely, and  
of good report. If there be any virtue and if there be any  
praise, "talk" about these things.

# THE PASTOR'S JOURNAL

## *A Magazine of Church Administration*

VOLUME XI

JULY, 1939

NUMBER 4

## Talk

HERE is considerable evidence that talk is one of the most deadly instruments ever entrusted to man. By it friendships are broken, reputations ruined, churches disrupted, and nations wrecked. Yet we cannot get along without talk. Much of human life is made up of talk. It cannot be ignored. Surely progress in the religious field would be difficult without it.

Church members talk with each other and we call it conversation; the pastor talks to his congregation and calls it preaching; the church school teacher talks with the class members and it is termed religious education; several people talk together and we call it a committee meeting; individuals talk alternatively and we call it a debate; Christians talk of their spiritual adventures (or they once did) and we call it testimony. We talk with heads bowed and call it prayer; we talk to rhythm and call it song; we combine several kinds of talk and call it worship; the pastor talks with his parishioners and we call it pastoral visitation.

Surely anyone who is concerned with the advancement of religion must be interested in the art of talk. But all talk is not good talk and some reasonably good talk could be much better if more attention were given to it.

Some would class criticism as bad talk, but criticism is a most important part of talk. Through criticism we evaluate policies and procedures; we check on the faults and idiosyncrasies of one another, and our criticism is in turn criticized. But, criticism is a sharp and a two-edged sword. Of first importance is the spirit in which it is made. Is it really helpful and does it avoid harshness and extremes? Some people find it difficult to take criticism, and criticism given in such a way that friendships are strained or broken is rarely worth while.

Praise and appreciation are usually good types of talk and, used in becoming moderation, they help much in keeping the wheels of church life moving.

Through talk we share with others the great experiences of life. Unfortunate, indeed, is the man who cannot look back upon occasions when his soul has been lifted through the talk of a Christian friend.

Irresponsible and untrue talk is always bad, also talk that is unkind. Words said in the heat of irritation or anger usually bring remorse to the speaker.

Egoistic talk is apt to get boring and tends to spoil the usefulness of the talker. It is a wise man who knows the point at which the account of his own exploits ceases to be interesting and helpful.

Vulgarity in talk are always to be avoided, but that does not mean that serious discussion of personal and intimate matters is to be ruled out when the need arises.

The pastor who is skilled in the right kind of talk can go far in stimulating and educating his people and spreading helpful information among them.

Talk from good men is apt to be good talk unless otherwise good (Concluded on Page 2)



# Planning

By ROBERT CASHMAN, Business Manager of The Chicago Theological Seminary

**M**ATERIALS are cheaper than time. A smoothly-running church office, with proper tools and time-saving devices for the ministers, is a good investment in better Sunday sermons and more pastoral calling.

Rare is the church that looks ahead more than a month in the care of its properties and equipment, yet the churches of America represent a four-billion-dollar investment. Somebody, somehow, somewhere, is responsible for this trust. The money was given not for a temporary program, but with the expectation of permanent dividends.

Occasionally we hear of a church with a "Five-Year Program" of beautification or development, but the more common practice is to call a meeting of the Board once a month, not so much to plan ahead, as to meet existing breakages, unpaid bills, resignation of employees, and other similar emergencies.



Robert Cashman

A manufacturing business must furnish and maintain a plant capable of turning out a profitable product. A break-down in an important machine that meant loss to the stock-holders would not be countenanced by the management. Yet, in a church, we sometimes allow the furnace to blow up, the organ to "wheeze out," the roof to leak, and the plaster to fall, with "no thought for the morrow," except to call a session of the trustees to see what can be done about it, and, in some cases, we have seen it all "referred to the Women's Association with power."

How far ahead do you plan? Are your sermons outlined in advance for the church year so that you may begin intelligently to read, think, and gather materials for your sermon files?

Have you charted your entire organization so that you know just which committees are complete and which are deficient? Have you assigned the various responsibilities of these groups, and published the schedule, so that each person and each committee may learn exactly what is expected? For example, have you committed the *Father and Son Banquet*, or the *Home-Coming Festival*, or the *Educational Program* to just the right people, as their opportunity for service?

The First Congregational Church of Los Angeles reports that "more than a thousand members of the parish have volunteer responsibilities." Some receive and count the offerings; others mail the church publicity; others are working on church statistics, graphs, and parish lists. These and many more have received their appointments in advance, and, because their duties are specific and they can plan ahead with freedom, they find joy and success in their work.

Have you appointed a committee to outline the year's advertising and publicity program? Such a committee should consult with the pastor as to his sermon topics and his plans for the year. Its members should know the dates of *Children's Day*, *Rally Day*, *Armistice Day*, *Thanksgiving*, the *Every-Member Canvass*, *Christmas*, *Easter*, the anniversary of the founding of the church, and all other special occasions that concern the program of the church. Such a committee should discover an unlimited number of opportunities to deepen the loyalties of the membership and to increase the interest of the community in religion and the work of the church. All this would find expression in

the religious and secular press, in circulars, cards, form letters, radio, telephone, special gifts to the church, and many other channels of outreach.

The committee in charge of church property may have a great influence on the welfare of the church. Usually the janitor or sexton will be put under its supervision. Here is an opportunity for priceless service. All meetings will be scheduled and charted ahead. Open doors, heat, light, ventilation and cleanliness will be waiting and ready for every program. This committee may be sub-divided; one person or group may care for musical instruments; another, for the boiler-room, heating and plumbing; another, for carpenter work and general repairs; another, for decorating; another, for the lawns, trees, shrubbery and flower-beds; and still others may study and work on new projects for the improvement of the church or its facilities, such, for example, as a new room in the basement for the Boy Scouts. Plans will be cleared through the board of trustees or other responsible group for authority and financial aid as needed.

Does your church plan its financial programs for from one to five years ahead, including current budgets, and the rehabilitation of properties and the liquidation of debts?

How far ahead is your Every-Member Canvass planned, and how thoroughly is it promoted? Is it done "the easy way"—with the renewal of pledges taken for granted unless otherwise advised; or by telephone? Perhaps sufficient time was not allowed before the canvass began to issue informational bulletins for the education of the givers. Possibly there was a shortage of canvassers so that each one who helped had too many names and tired of his task before it was finished. Or it may have been that letters asking for subscriptions were sent out without full information as to the program, the budget and the financial condition of the church. Perhaps such appeals were not followed up by enough letters or calls to complete the canvass, with the result that the amount needed was not fully raised, and the minister was left with a burden of fear in his heart, uncertain as to whether he should go forward in promoting his program for the year.

In the department of finance, there lies a golden opportunity for every church. Probably not one church in ten is properly financed. The subject of money is not objectionable in a congregation that interprets its investments in terms of life and stewardship.

How far, then, should we plan ahead? At least a year, in every department of the work. If each committee making its report to the annual meeting of the church would include in its recommendations a comprehensive suggested program for the work of the coming year, courage and new life would come in to take possession of the church.

## Labor Sunday

**C**OPIES of The 1939 Labor Sunday message may be obtained from the Federal Council of Churches, 297 Fourth Avenue, New York, N. Y., at four cents per single copy, \$1.20 per 100, \$4.60 per 500, \$6.60 per 1000. Copies of the Message, with the front cover page left blank so a local church may mimeograph or print its own calendar and order of service for Labor Sunday thereon, may be obtained at the following prices: \$1.00 per 100, \$4.00 per 500, \$5.50 per 1000.

# Making Church Attendance Easy

By JOHN R. SCOTFORD

EVIDENCE can be presented that in the fall of 1937 the church-attendance tide turned. Whether the increase represents a ripple or a wave remains to be seen, but obviously the church may well give careful consideration to the influences which bring people to its Sunday morning service.

The impulse to worship is deep-seated in the human breast. Yet the groping soul does not automatically find itself in a pew on Sunday. Many circumstances may interfere; others may make it easy to enter the house of God. Opening the door of a strange church requires courage.

The name of a church is important. Most of our church names are about as imaginative as the data to be found in the Postal Guide. We should bestow upon our places of worship names which are not wholly lacking in appeal.

More thought needs to be given to the hour for worship. The eleven o'clock hour is an inheritance. Today it implies that our feminine worshippers either have cooks or expect to dine out. Eleven is really a most inconvenient hour. Congregations compelled to meet at nine-thirty or ten soon discover that these are better hours. There is nothing sacred about eleven o'clock; rather should our churches seek to discover the time when the largest number will find it convenient to come.

Sometimes newcomers are puzzled as to which is the proper entrance. To open a door and find one's self face to face with a congregation is disconcerting. If the main entrance is not utterly obvious, it should be marked with a sign so large that a wayfaring man cannot mistake it. Stores have discovered that the nearer a door is to the level of the sidewalk the more easily will people come in. The same principle holds for churches. At night a bright light over the door helps.

A doorkeeper in the house of the Lord holds an honorable position. Some one blessed with a cheerful smile and much good sense should stand at the door of the church. His primary task is to save casual comers from any possible embarrassment. Too warm a welcome will frighten people away. The art of ushering is to lead people to feel that they belong in the place where they happen to be.

First impressions are important in churches. Nothing helps more than a good congregation. But there are other matters more easily regulated. After a worshipper settles himself in a pew he needs to look at something. In many of our churches he has the option of counting the organ pipes or staring at the minister. Neither is an inspiring occupation. Gradually we are learning to place some object of beauty and, if possible, of religious significance at the point where eyes naturally focus. Where the chancel arrangement has been introduced, this is a simple matter, but some things can be done even with a center pulpit against a background of organ pipes. As the latter are usually "dummies" they can sometimes be uprooted and a wooden grill or even velvet hangings put in their places. A lighted cross on the communion table will distract attention from the minister. In one old-style church the lights are focussed on a large vase in which is placed a new arrangement either of flowers or evergreens each Sunday.

Increasingly people go to church for the atmosphere which surrounds them. The effective leader of worship is a miser in words. He lets the hymn board announce the hymns and relies upon suggestion to indicate the times at which the congregation should rise and be seated. If he must "give out the notices," he endeavors to do so without vain repetitions. One of the encouraging signs of the times is the care with which pulpit prayers are being prepared.

Often they are more effective than the sermon. With organists the chief of all the virtues is the ability to play softly coupled with an intelligent understanding of when to remain silent. The organ provides the atmosphere for the service. It is far more important than any amount of "special music."

The advent of the vested chorus choir has done much to encourage church attendance. Once the minister came in by himself and ascended to the pulpit like a king mounting his throne. Increasingly he is the last of a goodly company of people, all of whom have some share in making the worship of the church effective. Nearly all of us enjoy a procession. The inference is that the church of Christ is really going somewhere! Nothing stirs the heart like a children's choir! Their multiplication is one of the hopeful signs of the times.

The sermon can be a mighty means of grace, but it should not be the chief reason for going to church. From the point of view of the casual church goer one of the greatest sermonic virtues is brevity. Nothing discourages church attendance like a sermon which rambles on towards an uncertain and hazy destination.

The sociability which follows the church service has been a source of great strength to Protestantism. But after-service cordiality has perhaps frightened away as many people as it has attracted. What is needed is a wise discrimination. Those who want to depart in peace should be allowed to do so; those who crave human fellowship should be given it. One of the needs of the church is a larger number of consecrated mind-readers — men and women who study the newcomer a bit before they approach him and who have the grace to adapt themselves to each individual.

None of the matters which we have been discussing is fundamental to the Christian faith. Once when the writer sought to persuade an El Paso church to beautify its place of worship an old army man spoke up: "The time I did the best praying was not when I was looking at a chancel or a cross, but when I was standing in water up to my middle while some Filipinos shot at me!" True worship is possible in any sort of a setting—as our fathers often demonstrated. But that does not excuse us from making our churches attractive to those whom we are seeking to reach. We should make it as easy as possible for men and women to come into the presence of God.

## Radio

A NEW series of religious radio messages will be broadcast each Thursday during June, July, and August, from 12:30 to 12:45 p. m., E.D.S.T., over the Red Network of the National Broadcasting Company. These broadcasts will be made by Secretary Mark A. Dawber, representing the Home Missions Council and the Council of Women for Home Missions. The theme will be "Frontiers of American Life." The topics are:

June 1, America's New Frontiers — A Challenge to Religion; June 8, The American Indian; June 15, Our Rural Heritage; June 22, Pioneers in the Southern Highlands; June 29, Pioneering in Puerto Rico; July 6, Frontiers of City Life; July 13, Life in the Mining Towns; July 20, Our Negro Neighbors; July 27, Strangers Within Our Gates; Aug. 3, Fields White unto Harvest; Aug. 10, Alaska—America's Responsibility; Aug. 17, The Church Cooperates with Uncle Sam; Aug. 24, The Last Great Migration; Aug. 31, Frontiers of America's Future.

Copies of these addresses may be secured upon request to the Department National Religious Radio, 297 Fourth Avenue, New York City.



# For the Rural Church

By T. REIGHTON JONES, Pastor, Barry, Illinois  
Chairman, Rural Life Commission, Illinois Church Council

LAST year 229 pastors in a certain Annual Conference located in a rich agricultural section of the Middle West received salaries below the average of that Conference. Of this number, 126 received less than \$1,000 cash salary, out of which they had to operate autos which took from one-half to one-third of their income. If this condition were confined to one Conference it would be deplorable, but since it is typical of conditions in most of our agricultural sections, it has become a crying shame of our great church.

What can be done to remedy this un-Christian condition? A number of Conferences have inaugurated a "Minimum Salary" plan whereby those who receive more than an agreed minimum share with those receiving less than the minimum, but it is doubtful if any minimum salary plan will satisfactorily solve the problem. In most cases the trouble is deeper than financial. It is often a matter of discovering resources and reawakening the interest of lukewarm members. No amount of financial sharing can revitalize sleepy church members. In fact, experience in a number of cases shows that some churches are willing to permit others to relieve them of their financial obligation.



T. R. Jones

The rural church, if it is to continue, must capture the attention of the entire community with a program that challenges every age group. We suggest such a program.

## The Every Member Enlistment Program

This is more than a financial campaign. It reawakens the interest of members and produces amazing results. The program has been tried out in a number of rural parishes and in nearly every case the pastor has reported crowded worship services, increased class attendance, and an increase in salary. Only the barest outline of the program can be given here, but it may suggest a means of solving your problem.

1. Prepare a map of the parish. Without a knowledge of available resources no plan can be adequately worked out. Let the map cover the entire area which your church or circuit serves. The map should be drawn to a scale of 2 inches to a mile so that every house can be shown by a number which corresponds with the number of the master sheet. Draw a circle around the homes related to your church or churches. If the church is located in a town or village, we suggest a separate map. If the pastor does not know the names of occupants he will find the rural mail carriers willing to "spot" the houses and list the names of occupants.

2. Prepare a religious survey card, 4 x 6 inches with copy as shown on this page.

3. Conduct a religious community survey. If there are other pastors in the area to be surveyed it will be well to do the work cooperatively. Such a survey is more than a systematic listing of names. It is the best way we know to discover resources. It gives members an opportunity of sharing in a piece of work that all can do. It shows the non-attendant that the whole church is interested in him apart from any financial support he may have been able or willing to give. It discovers talent hitherto unused. It creates a spiritual atmosphere without which the whole program will be a failure.

In conducting the survey it is necessary to select a sufficient number of workers so that no team will need to call upon more than ten families. The more people you use the greater the interest. Have a meeting of all workers on the Sunday afternoon before the survey is launched. Give them specific instructions, being sure to cover every detail. Lack of thoroughness at this stage will defeat the program.

## INSTRUCTIONS TO SURVEY WORKERS

1. Call at each house assigned to you, *without fail!*
2. Be careful not to omit any additional persons or families living in each house.
3. Fill out a card for each house whether able to secure an interview or not.
4. Enter on card names and data for *each* individual in the home.
5. Make out a separate card for second families living in separate apartments.
6. Duplicate cards should be made out whenever any individual in home shows different church membership or preference from the others in that family or home. Clip all cards together which contain data referring to *one* house. Make out as many cards as there are differences in any particular house.
7. *Detailed Procedure:*
  - a. Enter house number and *street* on each card.
  - b. If "not at home," "declines information," "vacant house," mark X in proper place.
  - c. Enter family name. The Family name is that of the owner or renter. Give husband's name, unless occupant is a Spinster or Widow, e. g. William, Mrs. William.
  - d. Make X in columns M (married) S (single) W (widow).
  - e. In column "Where Member" enter name of Church, such as Bapt. Barry, or Park M. E., Hannibal, etc. This is *important* when membership is out-of-town.
  - k. Use following abbreviations to represent local churches: B (Baptist) C (Christian) M (Methodist) N (Nazarene).
  - l. Enter names and ages of children, with full information.
  - m. "Others" refers to relatives, employees, roomers, boarders, living at the same home.
  - n. Write in left-hand corner at "Informant" name of person giving information.
  - o. On back of card write any additional information that may be useful, such as "Shut-in," "Aged," "Very poor and need help," etc.
  - p. Sign the card yourself, such as "Hamilton-Wise."
8. Enter facts. Place ( ) around doubtful information.
9. Do not enter into debate. Discuss doubtful classification outside of home. Leave final decision with the Central Committee.
10. Leave *no blanks*. Make some entry. Use your best judgment. Keep your own denomination in the background as much as possible. Remember, you are representing *all* the churches.
11. In the column "Where Attend" be sure to state where attend

SURVEY CARD									
FAMILY NAME.....			Owner .....			Declined Information.....			
Address(St. or R.R.).....			Not at Home.....			Vacant House.....			
Given Name	M.	S.	W.	Where Mem.	Where Attend	*	Prefer.	S. S.	D. I.
Mr.....									
Mrs.....									
Children	Age								
OTHERS .....									
Informant.....					Caller.....				

whether it is the same as or different from the one where they are members.

12. In the column marked \* put an X if attend regularly.
13. In column "Prefer" state definitely the person's preference if different from his or her membership, or in case he or she is not a member of any church.
14. Under S.S. write B.C.M. or N if attending a Sunday school in town. Otherwise "none."
15. In last column write D if information is direct, or I if received from neighbor.
16. If they are members or attend any local church, ask them to hang one of the cards in their window. Urge them to attend some church each Sunday during November. Tell them about the Barry "1,000 in Church Every Sunday" campaign.
17. Be gracious, be cordial, keep sweet, no matter how you are received.

If the pastor is serving a circuit, all churches on the circuit should supply workers. Whether the survey is conducted denominationally or in cooperation with other churches, it is well to mix up the teams. Insist that two people go together.

As a part of this survey, the workers try to get individuals to sign the "Church Loyalty Crusade" card, if they are members of the church or if they are affiliated with its related organizations. This is done after the survey card has been completed.

Before giving out the cards to teams, assign them to specific territories and supply them with small sections of the map, showing the exact location of homes to be visited. This will insure thoroughness and avoid over-lapping. Arrange a definite date for the return of cards and the completion of the work. Usually three days are sufficient. Have a meeting at one of the churches at which teams will report. Many teams will have glowing reports. Close the meeting with an inspirational message, a word of appreciation, and outline the steps of the program of church loyalty.

4. While the survey is being conducted the pastor is busy developing plans for the "Church Loyalty Crusade" which should follow immediately on the Sunday following the survey, ask all present at school and worship to sign the loyalty crusade cards, if they have not already done so. This is a card  $5\frac{1}{2} \times 3\frac{1}{2}$  inches which reads:

#### CHURCH LOYALTY CRUSADE

##### EVERY MEMBER PRESENT EVERY SUNDAY

In loyalty to Christ and His Church I agree to attend at least one service of Divine Worship each Sunday during the month of \_\_\_\_\_, unless prevented by circumstances beyond my control.

Name \_\_\_\_\_

- ☐ I am a member of \_\_\_\_\_ Methodist Church  
☐ I desire to unite with \_\_\_\_\_ Methodist Church

(Please put X in square indicated)

During the following week the pastor will want to visit all who have not signed the cards, and urge them to do so. He will come into contact with persons who have indicated a preference for the Methodist church and will talk with them about uniting with the church.

Each Sunday morning during Loyalty Month give a series of messages on "The Farmer and His Church," in which you stress the need of the church, etc. There is a wealth of material available. A. H. Rapkin's book, *Building the Kingdom of God in the Countryside*, M. A. Dawber's *Rebuilding Rural America*, Charles Josiah Galpin's pamphlet, *My Philosophy of Rural Life*, will suggest topics that can be developed. During this month the pastor can also speak on such themes as, "The Dimensions of Stewardship," "The Springs of Stewardship," etc., as suggested in Dr. Luther Lovejoy's book, *Stewardship For All Life*.

During this month organize the parish into "Cottage Prayer Groups" which meet once a week and pray for success of the Crusade. These meetings can be conducted by lay members.

5. During the second week of Loyalty Month select a small committee, if one has not already been provided, to

work with the pastor in preparing a detailed financial budget. When completed this should be presented graphically to the congregation. The writer used a cheap window-shade on a roller attached to a window frame and unrolled the shade as the sermon progressed. He spoke of human and spiritual values and showed what the church was doing to enrich the lives of all the people. It was surprisingly successful. This sermon was given on the last Sunday morning of our Loyalty Month when we had the largest congregation.

On the last Sunday of Loyalty Month be sure to have some people ready to unite with the church.

During the month select teams for the Every Member Canvass. This may sound prosaic, but we have not yet found any financial plan that is superior to the systematic canvass. If it has failed in some places the failure has been due to lack of thoroughness in the preparation for the canvass. The pastor should personally select the canvassers and include only those who have contributed or are willing to contribute to the support of the church.

Make out two cards for every person to be solicited. One card may be white, on which is written the name of the prospect, the amount given last year, if any, the amount expected for the current year, and the amount actually pledged this year. The last item will be filled in by the canvassers after receiving the pledge. This white card is given to the team for its own personal guidance and is confidential. A duplicate card (pink) containing similar information is kept in a file until the white card is returned with satisfactory notations. Then the duplicate is destroyed. This procedure may seem to be unnecessary, but its use has proved very valuable. By having the colored cards in a box the teams could tell at a glance just what progress the canvass had made. The canvass is continued until every colored card has been withdrawn. This insures a complete canvass.

6. Train the Canvassers! This is one of the most difficult and yet one of the most important phases of the program. The average church solicitor has been on the job so long that he thinks there is nothing more to learn about it. He has also failed so miserably that he considers this "just another chore" which will end as all other canvasses have ended—with only half the budget subscribed. Because of continual failure, many rural churches have discontinued the Every Member Canvass and rely upon haphazard methods of securing funds. The pastor's first job is to change this mental attitude. The Loyalty Crusade results of the past month will have been a great help. The morale of the entire church will have been strengthened and at least a workable number of members will have an optimistic outlook. Start by training two or three couples and plan a "kick-off" meeting. After supper, dramatize two or three calls, using the people already coached. This will be more effective than an address. Let this dramatization show the need of teams, as against individual solicitors, the proper presentation of the program, objections to the use of pledge cards, the necessity of a pledge from every member, and the wisdom of regular weekly giving. After the pledge has been signed, show how a member must be persuaded to use envelopes, for his own sake, for the church's sake, or as an example to other members. If the church is to receive a regular income, rural people must, if possible, overcome their reluctance to the use of envelopes.

Following the program, give a pledge card to each person present and urge him or her to make a pledge that evening. Of course, a wise pastor will have previously interviewed a few leaders and arranged with them to "lead off" in pledge signing as an encouragement to others.

You are now ready for canvassers to select team mates. The writer has found it advisable to have as many teams

(Completed on Page 15)



# V—Growing Crops and Christians

Scripture: Mark 4. 1-20; 9. 33-37

By SECRETARY EDWARD DELOR KOHLSTEDT

## Seedtime and Harvest

THE Gospel according to Mark is a story of urgent activities: "and straightway" is its constantly recurring refrain. Christ's teaching ministry was clustered with allegories and parables. Many of them were localized in familiar rural settings: sower and seed, shepherd and sheep, vine and branches. His illustrative material was gathered from three chief sources: the natural world, a revelation of God's goodness, providence, and power; the written Word, a portraiture of God's matchless love and mercy; the laboratory of life, a demonstration of spiritual activities and achievements.

The significance of this parable is fourfold: wayside soil suggests spiritually unresponsive persons, whose sensibilities have been deadened by constant repressions; stony soil illustrates the spiritual instability of impulsive people, whose shallow pretensions lack the undergirding of basic essentials; thorny soil represents those who travel well with fair weather and good roads, but stumble and frequently fall when burdens increase and temptations assail; good ground designates those faithful, fruitful followers of Jesus Christ, whose missionary zeal and sacrificial services hasten the process of evangelization with a productiveness that ranges from thirty to a hundredfold, according to ability.

The most fruitful cultivation is found in the field of child life. Jesus called attention to this important fact (Mark 9:33-37). This passage emphasizes the responsibility of Christianity toward children, who readily respond to the overtures of adults who really love them. An effective program of religious education and missionary motivation is essential to any adequate plan of community service on the part of the Christian church.

## Rural America and Home Missions

American missionary pioneers were identified with a national development which was characterized by a century of territorial expansion, material, social, and political progress. The missionary motive found expression in an aggressive evangelism, the housing of Christian activities, and the organization of parish circuits, served by traveling preachers. Constituency changes created new problems, featured by the perfection of communication and transportation facilities; the development of industrial and urban centers; the advent of polyglot communities; an unprecedented flood of immigrants from all quarters of the globe; radical rural and urban readjustments.

Certain distinctive groupings of our country's fifty-three per cent of unchurched people are classified by Elizabeth R. Hooker, of the Institute of Social and Religious Research: dry-farming sections of Washington, Oregon, and Idaho, embracing more territory than the combined areas of New England and the Middle Atlantic States, have a rural population of 807,000, of whom seventy per cent are unrelated to the church; grazing sections of the Rocky Mountain, Cascade, and Sierra range regions contain 110 rural counties with 619,000 residents, barely one-fifth of whom are identified with the church; 120,000 square miles of cut-over forest lands contiguous to the Great Lakes and in the Pacific Northwest number more than 1,165,000 inhabitants, seven-eighths of whom have Protestant traditions, but an overwhelming majority of them are strangers to the house of God; seventy-nine Western mountain counties, covering an area of 173,052 square miles and embracing a population of about 424,000, count a ratio of church attendants,

Catholic and Protestant, of only twelve in each thousand.

Current trends create new issues, which must be met with an adequate religious and social ministry to Christianity's town and country constituency. Dependable fact-finding agencies remind us that more than one-third of our American farmers and rural town residents are now in the definitely disadvantaged, "ill-housed, ill-clad, ill-nourished" class, which includes great groups of suffering sharecroppers, low-income renters, migrant farmers and agricultural workers, scattered country folk and "dust-bowl refugees" who lack the salient essentials of life: libraries, medical care, sanitation, adequate social contacts and activities. Director Thomas Alfred Tripp, of the Congregational-Christian Board of Home Missions, suggests the following solution to the problem of evangelism among our disadvantaged rural people:

1—Protestantism must rise above its cultural provincialism to win people who have lost their morale; it must be



Children at Salter Path, N. C.

more inclusive than a Rotary club, bridge club, or farm bureau; it must foster a theology that transcends economic and political prejudices and stress social and rural education to lift the economic status, cultural standards, and religious appreciation of the masses in town and country by giving them a better economic base and a more modern outlook.

2—We must learn to talk the language of those who lack our culture and morale, not limit ourselves to a message for the optimistic and successful; to hold effective fellowship with farm hands, sharecroppers, low-income renters, poor land owners, "reliefers" and other dwellers in rural slums. It is our failure to solve the economic and cultural, as well as spiritual problems of rural life, which creates the mutually extremist sects that cumber the ground.

Country community conditions, as well as purely personal problems and possibilities, are of vital concern to the Christian church. Christianity accepts the principle of an inclusive interest in everything that pertains to human welfare. For many years maintenance of the traditional preaching service and Sunday school was conceived to be the chief



function and, in hundreds of instances, the total task of the rural church. The consciousness of a composite responsibility that embraces an adequate program of religious education, spiritual culture, economic and social service, buttressed by specialized training for town and country ministers, is a comparatively recent development, fostered by American missionary agencies.

The fact that the proportion of children is considerably greater in rural areas than in cities is of significance to the church, both because of the present opportunity offered by young life and because rural America is thus making a disproportionately large contribution to the future population of the country. Using 100 as the normal ratio of children to adults which would provide for an exact replacement of population, the birth rate on farms is 169 per cent and in rural villages 137 per cent. In cities of more than 100,000 population, the measurement drops to 75 per cent.

Scientifically planned programs of production, distribution, and community welfare work are essential if, as Dr. M. A. Dawber, Secretary of the Home Missions Council, well says, "rural life is to become economically sound, socially valid, and spiritually satisfying." In that case corporate agriculture, for the sake of a selfish surplus and the gratification of an unbridled greed, must be displaced by family farming for the sake of self-support and the development of community life in the interest of human happiness.

Interdenominational cooperation in the field of home missions, particularly in rural regions, is imperative to genuine Christian progress. America's major missionary agencies are officially committed to the principle and practice of church comity, the cultivation of cooperative opportunities, and the development of joint home-missionary enterprises which have become an actuality. The Federal Council of the Churches of Christ in America records thirty years of substantial service in marshaling the combined strength of our Protestant communions toward the realization of salient religious and social objectives. The Home Missions Council of America, embracing twenty-seven constituent and as many affiliated denominational bodies, renders an invaluable service in the sphere of Christian cooperation. Church and comity principles and practices have been popularized by the tabulation of technical data, the creation of informational literature, and the development of organizational facilities to simplify the problem of an interdenominational approach to home missions. Methodism's missionary agencies sustain constituent relationships to both, the Federal and Home Missions Councils.



Indian family at Shurz, Nevada

Space restrictions permit only a limited list of specific interdenominational exhibits: (1) Board for Christian Work in Santo Domingo; (2) Committee on Cooperation in Latin America; (3) Council on Spanish-Speaking Work in the Southwest; (4) Bureau of Church Architecture; (5) Training Schools for Town and Country Ministers; (6) Commission on Interracial Relations in the United States; (7) Directors of Religious Education in Government Indian Schools; (8) Missionary projects sponsored by two or more communions: (a) Alaska: territorial allocations; federated churches at Nome and Hyder; (b) Puerto Rico: territorial allocations; Union Evangelical Seminary; Union Church in San Juan; (c) United States: Rabun Gap, Georgia; Radburn, New Jersey; Boulder City, Nevada; Grand Coulee Dam, Washington; Bonneville Dam, Oregon; Norris Dam, Tennessee.

Modern rural-service objectives include the following major items: sympathetic understanding and constructive interpretation of the economic bases and problems of rural-community life; transmutation of economic and social relationships into spiritual values; enlistment of an educated, thoroughly consecrated and trained Christian leadership; development of an adequate rural community-life program, buttressed by sound religious convictions and activities; adjustments that insure challenging service opportunities and satisfactory support to effective rural missionaries; provision for an effective religious ministry to neglected rural regions; exaltation of Jesus Christ and his way of life.

America's most fertile field, from the viewpoint of constructive citizenship and productive Christianity, has been her rural regions. Most of America's outstanding Christian, commercial, and political leadership was grown on the farm. Home missions cannot afford to fail in the country, for the superstructure of both church and state would be undermined. Indifference to the social and spiritual needs of our rural districts is suicidal; a determination more faithfully to shepherd our country people is far-sighted wisdom.

## The Golden Rule

By O. W. Coursey, Mitchell, S. D.

**Zoroastrian**—Do as you would like to be done by.

**Confucian**—What you would not wish done to yourself, do not to others.

**Buddhist**—One should seek for others the happiness one desires for one's self.

**Jew**—Whatever you would not wish your neighbor to do to you, do not unto him.

**Hindu**—The true rule is to guard and do by the things of others as you do by your own.

**Mohammedan**—Let none of you treat your brother in a way he himself would dislike to be treated.

**Christian**—All things whatsoever ye would that men should do unto you, do ye even so to them.

The Golden Rule, like the thought of Divinity, seems to be universal among all mankind. It is its own best proof of Deity. Generation after generation all around the earth, speaking different tongues and reared among conflicting conditions, could not possibly have this universal conception of Deity, nor this universal comprehension of one man's duty to another, if there were no God.

An application of the Golden Rule to all the affairs of mankind, as set forth in these various religions, would prevent all of our wars, stop the manufacture of all implements for human destruction, end our courts, close all of our jails and penitentiaries; make home a heaven, earth an Eden, and the universe the model place of all the ages in which to live.

Why can't we have the application of the Rule?  
"Ay," says Shakespeare, "there's the rub."



# —Or Successor

By C. A. MCPHEETERS, Pastor of North Methodist  
Church, Indianapolis, Indiana

ONE envelope in my morning's mail would not be tossed aside. It was not unusual in size. Nor was it of some odd shape or color. It carried an ordinary American three-cent stamp. But its address held my attention. That envelope lies before me now. It is still unopened. The contents cannot be so important. But that address . . . The Rev. C. A. M.—*or successor*.

You see, I have not opened it because while it is for me, yet it is not really for me. I have a legal right to open it. But that letter, or that printed matter, is for one of several men. It is not for me because my name is M. It is for any other man, of any other name, who is my successor. It is for me if I am still the pastor of this church. But it need not be forwarded to me, for it is not mine. It belongs to my successor as truly as it belongs to me. Whichever one of us happens to have received it, this envelope belongs to him.



There lies the envelope before me, unopened, doing a far different thing than it was intended to do. It is teaching me a very important truth.

Men in public positions are recognized and honored, more often because of the position they occupy, than because of themselves. Public officials are applauded because they are public officials. Only a few presidents of the United States have been greater than the office. Washington, Jefferson, Lincoln, and Theodore Roosevelt are being made immortal in granite on Mt. Rushmore, in the Black Hills. But these men are being memorialized in this unique manner, because they loomed larger than the office of presidency which they occupied. Governors, and other officials, receive the applause of the people while in office. But out of office, they are soon out of the thinking of the people.

A few men have made their pulpits great because they themselves were great preachers. Phillips Brooks made himself an institution in the life of Boston. One speaks of his church not as "Trinity," but as "Phillips Brooks' Church." So Beecher and Jefferson, Cadman and Fosdick, Weatherhead and others. Some men have been greater than the pulpit or the office which they occupied. But for most of us, our pulpit is far more important than are we. It is well to be reminded of that.

That rural church pulpit, wherever it is, is not just a training ground to get a young man experienced and ready for some county seat or city church. That pulpit has an important place and a significant influence in that community, which will abide after that young man has gone to the county seat or to a city church. A preacher and his pulpit are identified as long as he is in that pulpit. Without his pulpit, he would not occupy such a place as he does in his community life.

This envelope tells me this important truth—my pulpit and I are identified. But it quickly suggests another equally important truth—my pulpit and I are identified only for a brief time. The length of the pastorate does not change the fact. Others have come and gone. Some day another will take my place. In other words, the address "OR SUCCESSOR" tells me that this position is not an individual place, but a succession. What I am doing now is linking in with the traditions of the past, and preparing

the way for the years to come. Each pastor is a successor. And each pastor is a predecessor. We occupy the between for just a little while.

As a successor, surely our first duty is not to discard all that our predecessor has done. Rather it is for us to build on the foundations he has laid. Paul used a suggestive figure of speech—"I have planted, Apollos watered; but God gave the increase." The minister who enters his new field with the spirit of an experimenter, an initiator, doing only that which is new without regard for the achievements of the past, is destined to hurt himself and to leave the church injured in that community. Older men must gracefully give place to the younger men, but younger men must respect the constructive service and permanent contributions of the older men.

This ministerial succession is something like the running of the relay race—each man receives the baton from one who has run, and then hands it to another who will win the race. The race is won, not by one man, but by all the relay team. Each of us is to make it easy for his successor. John the Baptist showed us how to do it: "Christ must increase, but I must decrease." As he said that, he was saying that he was running his part of the race and handing the baton to Jesus. John is honored, because he was more eager for Jesus to succeed than for himself. Real satisfaction is for him who rejoices in his successors' successes. A man's ministry succeeds in the successes of his successors.

So I have been thinking. I do not know yet what the envelope contains. Whatever it is, it cannot be so important to me and my ministry, as the teachings of that address—"OR SUCCESSOR."

## Joash Chest

PASTOR F. F. ADAMS of Warrensburg, New York, reports using the Joash Chest plan, adapted to local conditions, with great success. It not only raised "apportionments" but it also balanced the budget. Participants in the service were appropriately costumed from improvised materials. The chest used was a cowhide trunk 150 years old, loaned for the service. The various captains reported, then the members of the audience placed their offerings in the chest as they sang together, "Marching to Zion." The pastor says: "It was all dignified and to God's glory—none else."



Joash Chest Service

# The Minister's Wife

By MRS. J. ARTHUR MILLER, *Craig, Nebraska*

SOME ministers' wives feel sorry for themselves. They move to strange towns, have to live in the parsonage, be it clean or not, modern or not, too large or too small, and they must not find fault with what the church provides for them.

The minister and his wife have to begin calling before they are fully established in their new home. The wife timidly approaches each closed door, asking God to direct their conversation, and to grant that some good will be done because of that call. The door opens. After the introductions they are indifferently, or curiously, invited into a room. All are seated. "How do you like our town?" is the customary approach to the conversation. Can you be honest in your reply, and expect to retain the good lady's respect?



Mrs. J. A. Miller

Sometimes the minister and his wife are warmly received and the wife immediately thinks, "If it were possible in our work to have personal and close friends, I would love to encourage this woman's friendship." And her heart yearns for intimate friends, which she cannot have.

The orchestra must meet some place, and of course the parsonage is most convenient. A violin is placed on the walnut table in the living room, also a trombone. Some one gets too close to the piano with his horn, leaving a wide scratch on the polished piece of furniture. Members forget to wear overshoes and don't bother to remove the mud from their shoes.

In a few years, the rugs that were pretty and new have lost their brightness and *should* be replaced. The once nice looking furniture is scratched and marred. There are so many demands made on the parsonage treasury, and the old rugs and furniture must not be moved into good parsonages. The contrast would be too noticeable. The minister's wife sometimes wonders if it is worth the sacrifice, and longs for a nice home of her own, which she now realizes she will never have.

A minister's family moved into a fine parsonage of one of the best churches in a midwestern city. The wife proudly arranged the furniture, which had been considered "good" on the former charge. A few pieces of unusually fine furniture were owned by the church, and belonged in the parsonage. Soon the minister's wife was made to know that her furniture was not good enough! So before long it was replaced by better, but only after much planning and changing of figures in the family budget.

How many hours do people think are in a minister's wife's day? If she is capable, she has a prominent part in most of the women's club meetings she attends. She is president of the Woman's Foreign Missionary Society, teaches a Sunday-school class, directs or helps with the choir or orchestra, attends all the services, and most of the committee meetings of the church. She must call, and yet always be at home with a smile of welcome and good cheer to receive those who come at any time. The minister's wife must always have the house clean, and she herself must be always pleasant and attractive. She must be a sympathetic listener to all physical, moral and spiritual ills, yet she must never let any one know if she is discouraged, tempted, tried, tired or ill.

Although her home may not be adapted to entertaining,

she must entertain the visiting speakers invited by the church to give inspiration and renewed zeal to self-satisfied members.

She must always be diplomatic and always say the right thing!

Then, when she is old, there is no place that wants an old preacher's wife!

Perhaps a minister's wife must be "different" in one respect. She must be a truly consecrated Christian, or the joy of serving as a "minister's wife" will not be hers. And may I say that it is a very great privilege to be a minister's wife!

In moving to towns—perhaps not of their own choosing—they enlarge the scope of their acquaintance and influence. And a minister's wife always comes in contact with the *best* people on earth.

Some may be critical. On our first charge I had a beautiful picture of a wood-nymph, seated on a grassy bank, leaning over and admiring her reflection in the clear water below. Behind, and all about her were large green trees. Two of our church members came to call. They frankly admired what they approved and as openly criticized the picture that hung on the wall. Soon after they left, I removed the picture that was restful and beautiful to me and replaced it with one that I knew the older members of our church could not criticize.

On the same charge I played the violin at a Mother's Day program in our church. One man afterwards said, he would not attend a church where the "devil's fiddle" was played. It is strange that I did not take that as a personal insult! The "fiddle" was mine! I never played the violin in that church again.

As ministers' wives, we must, above all else, try to please the Lord whom we serve, and not *all* the people. When our tasks become heavy burdens, and we think with dread of things we must do, I do not believe we are pleasing the Lord and really serving him.

It is wrong for any minister's wife to assume so much responsibility that she "breaks" physically and sometimes mentally under burdens thoughtlessly thrust upon her. She is also depriving others of responsibilities and service that should be theirs. And she has lost the joy of serving.

A minister's wife should take time to read, to listen to helpful and restful radio programs, and should avail herself of every opportunity to enrich and enlarge her life. She should conduct herself as any good Christian lay member of the church. If capable, she should assume leadership socially or in the church where her leadership is needed.

Perhaps the parsonage isn't just what she would like, but she is always sure of some kind of a house in which to live. It's the "livin'" inside the house, anyway, that makes it "home." May all ministers' wives remember that "the Lord had nowhere to lay his head." The parsonage can be made and kept clean and the majority of churches do all they can to make it livable and attractive.

I think it is a mistake for the minister's wife to go calling with her husband unless necessity demands it. She should visit the old and the sick. She can meet and become acquainted with the women of the church and community in the church and social organizations. The minister can make more and shorter calls if he goes alone. I believe some people resent a call by the minister's wife without an

(Completed on Page 13)



# The Power of a Christian

*A sermon preached by Sherman Skinner, Pastor of First Presbyterian Church, Germantown, Pa., from the text—"And the apostles gather themselves together unto Jesus; and they told Him all things, whatsoever they had done, and whatsoever they had taught."—Mark 6:30.*

JESUS, you remember, had sent out His twelve friends to preach and cast out demons and heal the sick. And now, some time later, we read that they came to the Master to report on what they had been doing. "And the apostles gather themselves together unto Jesus; and they told Him all things, whatsoever they had done, and whatsoever they had taught."

We are in a similar situation. Jesus has sent us out with this command: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; . . . And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; . . . they shall lay hands on the sick . . ." Today we are returning, as the apostles did, to report to Christ whatsoever we have done and taught.

Many of us as we stand here in His presence must feel at first somewhat chagrined, because we have done so little. Some of us have never spoken a word of Christ to anyone; we have done no teaching; we may have had a thought or two for someone who was ill, but have done nothing toward healing him. There seems to be very little to come back to the Master and report.

But let us not jump to that conclusion too quickly. For these are not the only ways we can obey His command to go forth. There are other powers we have; and one of them interests us especially today. In other times other things were the means of our working; but what we used to do with muscle and skill or intellect, we now pay to have done. We used to grow our own food and the material for our clothes; but now we buy them. We used to help our neighbors in their difficulties by our hands and our skills; now we pay agencies to do it for us. It is a day when money works for us.

This is a definite power of a Christian. In our economic order what our money does, we say we do. Many years ago when your ancestor said he was building a house in the country, he meant he was cutting logs and building walls with his own hands. When you say you are building a house in the country, you mean you are paying a few thousand dollars to have it done. And in that sense we can come here today, each of us who is a supporter of the church, to report on what we have done. What the church is doing, and you through your gifts are helping her to do, you can, in this day and age, say you are doing. On this basis, let us report for a few moments on this power of a Christian. A business man in our congregation, when he heard recently of something the church was doing of which he had not known before, said: "That is the most thrilling thing I have heard in a long time. Sometimes I get the feeling that we are just going along here with our interest turned in upon ourselves, while there is a world around us in which we ought to be doing something. It does me good to find that we are accomplishing something." The church is doing great things, and I propose that we look at them this morning from a personal point of view. Jesus says, "Go ye," "serve," and "teach." And we come now to report.

In the first place, each one of us who is a contributor to the regular current expenses of our local congregation, can say: "O God, I thank Thee for this strength Thou hast given me with which to obey Thy command. I come not to boast of what I have done but to give account to Thee of my execution of Thy commission. With my friends, I have maintained here a place of beauty as a sanctuary in which to worship Thee. I have decorated and heated rooms in which to meet with my friends in Christian fellowship. I have furnished a place for my children and have taught them the Bible and the Christian way of life and given them the companionship of other young people of the same ideals. All this, however, O Lord, I consider really an expense of my own because it is for myself and my family."

But the dollars you have given to meet the local budget of our church have done more than this. They are your strength that you have sent out to do for others, too. Because of them, you can report: "I have preached the word of God to hundreds of others who are not of our church family, because a considerable proportion of every audience is of strangers; and, for instance, on a summer evening, as much as seventy-five per cent of the congregation is outside our membership. Through my gifts I stand here all year round at the cross-roads of Germantown and declare the unsearchable riches of Christ to others."

You can say: "I have taught hundreds of young people in our church school where many of the enrolled students are neither members of our church nor of families of our church; where, for example, about half of our Young People's Society are from outside our membership; where, in our Daily Vacation Bible School, more than half the pupils are not of our church family, and some of them are nowhere else exposed to the knowledge of Him who said, 'Suffer the little children to come unto me.' These are they, O Christ, whom I have taught."

You can add furthermore, as you follow the path of your dollars: "I have brought help to many more. I am on hand when there is death and sorrow, or sickness, or poverty. I have received, O Master, those who are worried and distressed in mind, and are reaching out for some hand to help them; and, through these gifts, I have been present to try to show them the love of Thyself, who went about doing good. Through winter and summer, Sunday and every day of the week, I am here at the cross-roads to declare the redeeming power of Christ, and teach His high way of life, and show His love to others. I thank Thee, O Christ, for the opportunity Thou dost give me in the strength of what I have, to obey Thy command to go and teach and serve."

In the second place, each contributor to our benevolence budget can stand today before the Master and say: "I have worked and taught outside the church in our community. I have declared the love of God to the colored people in Germantown through Faith Church. I am preaching Christ as the Messiah to the Jews of Philadelphia through Dr. Finestone, and some of them are becoming Christians. I have helped to bring the Protestant forces of our city together in a united front through the Federation of Churches. I have made Christ known to many of the Italians of our city. I have built and maintained two homes for the aged people of our churches where I help to make beautiful for them the years of the setting sun. My strength in my dollar is reaching out where I could not myself."

"And I am thankful, O Master, that this is only the beginning of what Thou hast permitted me to do and teach. If I follow the path of my gift, I find my strength going out much farther yet. I have provided something for aged ministers and their widows. For a vast number of our churches have not given their pastors enough to lay anything aside for their declining years. And while we now have a strong pension plan, there are still 1,367 who were too old to participate in that and they have nothing except what our Relief Department grants them. I am glad to have had some little share in the check that went this year to an elderly servant of the church who wrote back calling the Board of Pensions 'the organized compassion of God' and said of the grant, 'It is a handful of sunshine flung across the Continent into our Christmas.'"

"But I follow part of my gift down into the Board of Christian Education and find I have done more. I have gone all over our country establishing 52 Presbyterian Colleges and putting Presbyterian Student Centers on the campuses of 53 of the great tax-supported universities. I am glad I went to the University of Wisconsin, for instance, and had a church and the student pastor's home open for one of the young men of our congregation so that he has this year found Christian friendship and atmosphere there."

"O God of our Fathers, and Christ of our freedom, I thank Thee I am able to report that I follow part of my gift to the Board of National Missions, where I have travelled farther still in my preaching and teaching and healing and helping. I have gone to Alaska and to Puerto Rico; the lumberjacks of the north and the poor whites of the southern mountains; to the Negroes everywhere and the Spanish-speaking people of the Southwest and the Orientals of California; to the newest Americans, the foreigners in our cities; and to the oldest Americans, the Indians of the West. The average attendance on all the enterprises into which I have gone with the Board of National Missions is between 450,000 and 500,000 weekly. I am thankful to be able to report that from First Church I have gone especially to Ganado Mission in Arizona which was recently visited by Mrs. Ruth Muskrat Bronson, a Cherokee, connected with the Office of Indian Affairs in Washington. She said she had been asked to write up some Indian of outstanding achievement whose whole background, education, training, employment, opportunity had been of the government. She said she had been unable



to carry out the commission because every outstanding Indian that she came into touch with in the hope of finding a story had had a mission background.

"Yet this is not all, O Christ, for I have obeyed Thy command and with the strength of my possessions have gone into all the world. Not only so, but my investment brings an amazing return. For the peoples to whom I have preached Thee are now giving themselves to such an extent that, for every dollar I give, there is \$1.74 available for work on the field. Through our Board of Foreign Missions I have gone into sixteen foreign countries. Thou hast sent me forth to teach as Thou didst teach, O Master, and in one place alone in Brazil over 1,000 are studying the Sermon on the Mount as their first introduction to evangelical Christianity. I follow my dollar out to Siam where thousands are flocking to our hospital to be healed as they come to Thee. From our church especially I have gone out to Africa where people in mortal fear of, and awful slavery to, evil spirits are being freed by thousands because they hear of Thee. I have gone out to India to Allahabad where people through Thee are learning how to overcome hunger and disease and discovering the abundant life. I have gone out to China through personal representatives, Dr. and Mrs. Newman, to heal the sick in Thy name. Our youngest young people's group last year sent them ten dollars and Dr. Newman reported that a girl of their own age with a dread disease was enabled through the gift to spend a month in his hospital, perhaps long enough to be cured. I have been out in China this year, O Christ, where General and Mrs. Chiang Kai-shek are imploring us to continue our teaching and healing, where Thy love is more sadly needed than ever and where the people are more anxious than ever to hear it."

And each of us can conclude:

"This accounting I offer Thee, O Christ. I have stood here at the cross-roads to teach and preach and serve. I have gone out through our city, our land, our world, to preach, and cast out evil spirits, and heal the sick in Thy name. 'The apostles gather themselves together unto Jesus; and they told Him all things, whatsoever they had done, and whatsoever they had taught.'"

But, finally, as we give our accounting, it is the time also for us to consider before God what we need to do in the year ahead. We are growing always in our responsibility here at the cross-roads. For the necessities of our work here the officers of the church have proposed a budget increase of only \$854 to make a total of \$35,307. Last year was the first since anyone can remember when we balanced our budget with pledges. Surely this year we can make this increase. There are some other grave needs, not included in the budget, which \$1,600 extra would supply.

In our benevolences we have a more serious problem. Our budget for this year was \$15,000, and we have fallen short of meeting it. Yet it is less than half the amount we use for ourselves here in the local church. In other words, for what we have reported to the Master as being done right here for ourselves, our families, and those about us whom our life touches, we use over \$34,000 and we need more; but for all we reported to Him that we are doing in the city, in the country, and in the world, we use less than \$15,000, or much less than half as much. Your officers are not increasing that budget this year, but can we do less than meet at least that much?

These are the two goals we have set, and there are two simple moves we can make that will reach them. One is for more of us to pledge something. Only a few more than half of us have been willing in the past to state that we expect to pay anything to local church support; and only a few more than one-third of us will do it for the work of the church for others. Yet I dare say, there is no one here who could not pledge at least five or ten cents a week to each budget. Are you fearful of signing anything? You make no pledge, but say only that you expect to pay this, and the church holds no one legally bound. Shall we not have 100 per cent of our members definitely helping with both budgets this year? Shall not all of us be able to stand in this report to Christ one year from today?

The other move is for everyone who can to raise his gift. One Philadelphia minister tells of a chronic complainer in his church who went to a venerable elder and whined, "Our church is costing too much. They are always asking for money. I'm sick and tired of these repeated requests." The elder replied, "I want to tell you a story right out of my own life. Some years ago a little boy was born in my home, and from the time he was born he cost me money. I had to buy food and clothing and medicine and, after a while, toys and a puppy dog. Then when he started to school he cost me more, and then when he went away from home to preparatory school my expenses increased. When he went to college they were still greater, and when he was in college he started to go out once in a while with the girls, and you know how much that costs. But in his senior year at

college, he just suddenly lay down and died, and he hasn't cost me a cent since, not one cent!"

Jesus says, "Go ye." Are you satisfied with what you are giving to represent your strength in answer to the commission? Do you answer, "I should like to do something, Lord, to heal, or help, or teach; but I cannot go. So I send this in my place"? Is it the right amount you give in the place of yourself?

But neither of these is the highest motive. The only thing that really matters is that it is Christ, the crucified and living Saviour, Who says, "Go ye." What will you do?

## The Minister's Wife

(Concluded from Page 11)

invitation, as it is not customary for any other new arrival in a town to make the first call. By remaining at home, the minister's wife is able to take some time each day for private meditation, and divine guidance which she must have. Muriel Lester says that one must be relaxed to make contact with the Lord and to listen to him. No minister's wife can be relaxed and able to concentrate on prayer, with her mind on a hundred and one things she must be doing right now! I believe that the time is coming when it will be as unusual for a minister's wife to call with her husband, as it would be for a doctor's wife to accompany her husband to the sick room.

The minister's wife must have so much love in her heart for all that she will not need the close friendships that cannot be hers.

I do not believe it necessary to make the parsonage a public meeting place for all. Usually there is a room in the church where committees may meet and orchestras may practice.

I believe the church as a whole respects a minister's wife who asserts her independence (lovingly) when she feels her opinion to be right, more than a meek, submissive, and sometimes inwardly rebellious woman often overburdened and heartbroken because she is trying to please everybody!

A minister's wife should keep busy and be vitally interested in the work of the church, not only as a minister's wife, but as every Christian should be, even to the extent of weariness. And when we feel that we are overburdened, would we exchange places with the Ladies' Aid president whose responsibility is truly great, and whose husband, too many times, is not in sympathy with the work of the church? A minister's wife should not be president of the Ladies' Aid.

A minister's wife should never neglect her children. Her church responsibilities should never become so absorbing that she fails in her duty as a mother. I wonder if we would have a Methodist Church today had John Wesley's mother failed to train her son in the Christian life. It is a great advantage to parsonage children to have as guests in their home, missionaries, deaconesses, other visiting pastors, and even district superintendents! It is a privilege for all in the parsonage home to come in contact with these people especially interested in the Lord's work.

A minister and his wife, on their first charge, were entertained in the home of one of their leading church members, until the parsonage was ready for them. When the minister's wife went into the bedroom to remove her coat and hat, the hostess asked the minister: "Does your wife play the piano?" "No, she doesn't." "Does she sing?" "No, she doesn't sing, but" said the minister, "there is one thing she can do—she can pray!" And the hostess, who was a consecrated Christian herself, was happy.

It is very essential that the minister's wife be able to pray!



# A Young Minister's Diary

**April 30, 1937**—Graduation night. How quickly this day has crept upon me! I used to day-dream in high school about those seven long years before me in college and seminary, and now they are all history. Thank goodness, in the meantime I have not ceased to dream, for tonight, instead of feeling as if I have accomplished something, I feel as though I am just beginning.

**May 1**—Ker plunk!! Here I am already! Now I'm minister of a small church in this mid-western town. This church is a federation of Presbyterians and Methodists. Now, maybe, I can put into practice some of those theories of church union that I have been thinking about. The last minister didn't last a year. I hope—but there is too much to do to think about that.

**May 11**—Two funerals in two days. And what a contrast! Yesterday it was a ten-year-old boy who was killed on the highway by a truck. What can one say that will be of comfort to the family? I spoke about there being no accidents in God's love, but I wonder how much good I did. Today's funeral was different. The little old lady had always lived with God. The service was just like saying *bon voyage*.

**June 10**—Presbytery examination. I had to travel 800 miles to take this examination simply because my home presbytery refused to dismiss me to another one until after I had been licensed. I must never forget this day so I shall be able to understand young men who come to me when I grow older. Most of my examiners today seemed to have lost all touch with a young man's viewpoint. They expected me to have my theology all thought out and they were disgusted to discover that on some points I do not take much of a stand. I tried to make them realize that I am just entering into religious thinking and that I want to weigh matters of belief carefully before I arrive at convictions. I have a growing viewpoint—and God grant that it will always be a growing one. Well, they let me through even though they felt that I was shaky in my orthodoxy and some held doubts as to my ability to lead a congregation.

**June 27**—This morning my two weeks' Vacation Bible School gave its demonstration. The fun of working with these boys and girls has about healed the wound I got two weeks ago in my icy introduction to the ministry. And now for a much-needed vacation. Because of the church work and work on the manse I haven't had time to get excited about our wedding day—but it's tomorrow!

**August 1**—Now that we are about settled in our home, we are having the boys and girls of the church come over to our place one evening a week for volley ball. After playing for an hour, we sit on the lawn and talk. Lately we have been acting out Bible stories. After we have gained their confidence we can do other things with them. I've found already that the way to win the adults is to "sell" oneself to their children.

**September 21**—What a difference there is in presbyteries! Today I was re-examined and ordained by this presbytery. The examination was a pleasure. Not that they made it any easier than the other presbytery, but they were so much more considerate. Every man there acted as if he believed the very best about me. No one tried to catch me on a doctrinal point. Those who disagreed with me did not tell me that I was wrong. I certainly felt as if I were among friends. I told them frankly that I was not settled in my theology and they appreciated it. Somehow these men have kept the youthful viewpoint; which makes me wonder still more why the men of the other presbytery were so belligerent. When this presbytery voted to write a letter to my seminary congratulating it on turning out such men, my thoughts roved back to that other examination. What a difference!

The ordination service was simple and impressive. I hope I can be worthy of all the trust that has been placed in me.

**October 10**—I wonder if I gave the appearance of calmness this morning? I don't know very much about babies so baptizing fourteen at one time was a real task. I think it was much harder on the minister than it was on the parents who were so afraid that at just the wrong moment one of their youngsters would start crying. Nevertheless it was a very impressive service.

**November 1**—In the last few weeks we have been reorganizing our Sunday school. We have started several new classes, changed the materials, and organized a pre-quarterly conference for the teachers. I'm glad my wife is trained in this work. I would be lost without her. I can't think of any vocation where there are more opportunities for the husband and wife to work together than there are in the ministry.

Just as if my calling, young people's work, Pioneer Club,

and preparation of sermons are not enough to keep me busy, I have taken on something else—I'm to be scoutmaster of the town troop. There seems to be no one else to do it so rather than see it go under, I am to be scoutmaster. I haven't got over the thrills of Scouting yet anyway.

I'm having a lot of fun with the men of the town too. A group of us meet on Tuesday nights in the high school gymnasium to play volley ball. My volley ball is getting about as much use as my Bible!

**January 28**—And still another repercussion from that first examination. I have just got a letter from one of the ministers of that presbytery asking me where I got my theology. He says he would like to know because if I represent my seminary correctly, he wants to steer every young man away from that school! I've written and cleared my seminary of any guilt in the matter. I assured him that my seminary does not make men believe any specific doctrine. Why must such men continue to fight windmills when there are real battles to be fought today? If he were as concerned with the application of the teachings of Jesus as he is about the "orthodoxy" of religious thinking, he would be a real force for righteousness. I'm reminded of the old saying that orthodoxy is my *doxy* and heterodoxy is your *doxy*.

**February 14**—It is hard for a young man, especially one of my temperament, to take things slowly. I introduced the use of a hymnal several months ago. (I got a lot of them from a church where I used to work while in seminary.) I wanted the congregation to sing the fine old hymns rather than the gospel songs in our morning worship service. But I fear I was in too much of a hurry. The congregational singing has steadily grown worse since I began the use of the hymnal. Now I must go back to the gospel song book. By using a hymn now and then I may get the people accustomed to singing hymns yet. It must be hard on a church to have a young minister! He just won't let things run in the old paths.

**February 27**—The last minister was ousted for trying to do what I started today. Ever since the federation of these two churches five years ago there has been trouble over the church property. There are two church buildings and two pastor's homes and there is a need for only one of each as long as the churches are working together. The last minister tried to push the sale of the Presbyterian church and ended up without a pastorate. After our morning service today we held a congregational meeting and brought up the question of the sale of the church again. The congregation decided to sell it. And it looks as if I'm not going to lose my charge!

**March 5**—During the winter months the Pioneer Club of boys and girls has been meeting at our home on Wednesday afternoons after school. Most of the winter they have been studying missions around the world. Lately we have added choir practice to our activities on Wednesday. By Easter we hope to have a junior choir.

Just at the right time a check came from a young people's group I led while going to school in Chicago. The money, they specified, is to be used in buying choir robes for our junior choir. The boys and girls can't quite figure out why other young people are so interested in them. As a result of this our own young people of post-high school age have asked if they can't do something for the church. They have decided to put on a play; the proceeds of which are to be used in fixing up the chancel of the church.

**April 17**—Easter Sunday. My first taste of success! This morning when the junior choir filed in singing "Crown Him with Many Crowns" a lump came in my throat. They were so proud of their new maroon and white choir robes. The new altar, cross, altar tapestry, and pulpit and lectern hangings made an unbelievable transformation in our church. The people have also taken very well to the new order of service I have introduced. It seems now that all my work was worthwhile. I've been so happy today that I have forgotten all about being tired from loss of sleep this week. I worked with some of the men of the church several nights until after midnight. In the service this morning I brought twenty-four new members into the church. Seventeen of them were in my ten weeks' communicant class.

**April 29**—Here I am back at my seminary to see the graduation after a whole year of service in the church. Has the year been well spent? Of one thing I am certain—it has been the most thrilling year of my life. I have entered into the hearts and lives of people and found spiritual longings and hunger

(Completed on Page 15)



## Amplifying Our Messages

By James A. Perry, Troy, New York

**T**HE average minister can use the daily press to better advantage than he does. Outside of the large metropolitan centers with populations of 300,000 and over, the church does not use one-tenth of the space which could be secured for a little effort on the part of the minister or of a publicity committee in his church. Many papers are glad to print regularly excerpts of the minister's sermon, or an account of what his church is doing, provided he will take the pains to put it in usable form.

The articles should not be too long and should be typewritten, double-spaced, with wide margins. Paragraphs should be short and the opening sentence should attract interest. Another important requirement is to get the manuscript into the newspaper office in ample time to "set" it ahead of last-minute news. The minister should not be offended if his material is not used. The number of times which the editor will fail him will be few indeed.

Visiting speakers possess additional news value. Representatives of home missions, foreign missions, temperance, homes and hospitals, China Relief, colleges and universities, special projects endorsed by the church, form a large group of interests for which a wide hearing is needed both among church-going folk and non-attendants. Often a very limited number is reached. These speakers should realize the advantage of presenting their messages to the reading public. According to the size of the community visited, brief or detailed resumes of addresses should be prepared in advance and sent to the pastor, for publication in the local papers. A clipping from another paper will be ignored by nine-tenths of the editors, while a typewritten or mimeographed copy will usually be given consideration. Failure to use this source of publicity is a great loss to the church. The pastor should be alert to every event in the church life which can be reported in the local press.

In addition to giving publicity to events, I have found publicity of ideas to be important and the local press very cooperative in this respect. During Lent, I wrote a weekly column on the general theme, "Religion and Personality," for the Sunday paper. The paper provided a two-column box heading. After Easter I was asked to furnish a column on the topic, "American Institutions." I do not profess to be an expert in this matter, but feel that it can be done with comparative ease and that there are great values in adequate publicity for ideas as well as events.

The ministers of Troy have also succeeded in booking five religious radio broadcasts each week over the two radio stations. Heretofore no religious broadcasts had been regularly scheduled.

## For the Rural Church

(Concluded from Page 7)

of men as possible. It is not advisable to have husband and wife serve on the same team. —

Care should be taken in distributing pledge cards to teams. Explain the information contained on the prospect cards, and urge that no pledge card be left with the prospect. To leave a pledge card often means the loss of a pledge. It is better to bring the card back and approach the prospect in some other way.

For obvious reasons, prospect cards must be handed to teams able to get the best results from their particular prospects. For example, it is better not to have a land-owner solicit his tenant. Neither is it advisable to have a canvasser solicit other members of his or her family. We stress this because many canvassers have failed at just this point.

Set a definite time for reports and completion of the canvass. A canvass in a small church or on a circuit should not take more than three days, certainly not more than one week, or it will peter out. "Strike while the iron is hot" is a good motto for the Every Member Canvass.

The Sunday following Loyalty Month is designated as "Covenant Sunday," on which day canvassers go to visit prospects, or pledges are received during the morning service. In churches that have not been conducting the Every Member Canvass for some years we suggest the former method. The writer has had good success in receiving pledges at the church, but this method needs very careful planning or subscriptions will slump. Make much of

Covenant Day and have a prayer of consecration for the canvassers.

The next Sunday is known as "Victory Sunday," when all pledges should be in. This will stimulate the canvassers. Publicize the day. Tell the folk exactly what the day means. At the morning service have the canvassers bring the pledges and place them on the altar or Communion Table. Give an opportunity for others in the congregation who have not pledged to do so. This should be done at the close of the sermon. Close the service with such hymns as, "God of Grace and God of Glory," and "Lead on, O King Eternal."

7. Now a very important and usually tedious step must be taken. A few pink cards may still be in the file. This means that not all prospects have been seen. A few "mop-up" teams will be necessary. Under some circumstances the pastor may need to serve, selecting a different layman as team-mate each day until the work is completed.

8. Develop some means of keeping parishioners informed of the church's program and each week's offering. The pledge is only the beginning. Regular giving must be stimulated, and this can be best done by some means other than pulpit appeals. The writer uses a mimeographed paper mailed each week. This is self-supporting and is mailed under a one cent permit, Sec. P. L. & R. Others distribute a bulletin each Sunday. A little item such as:

### THE LORD'S TREASURY

Our weekly needs .....	\$
Received last Sunday	
For current expense .....	\$
For World Service .....	\$
Thank you!	

is usually sufficient. This announcement reminds contributors in a pleasing way and stimulates regular giving.

9. Work toward a quarterly settlement or "Honor Roll." This will need careful educational work, but it pays large dividends. There will not be any end-of-the-year headache. The leaders will be heartened. The spiritual atmosphere of the church will be higher. The pastor will go to Conference with a glowing heart, and the people will look forward to the next canvass with a sense of victory.

Because of a number of inquiries we suggest a type of pledge card such as is supplied free by the World Service Commission. Do not confuse this card with the Million Unit Covenant. It is much simpler and provides places for both local and World Service pledges.

Little has been said here about the spiritual values of this program. We have confined ourselves largely to methods, but no program will succeed without the undergirding of prayer and devotion. If the pastor can catch a vision of the outreach of the church's program he can transfer this to his congregation. Without this vision both he and his people will perish. Let us challenge rural America with a program that will help bring the Kingdom of God to the countryside.

## Diary

(Concluded from Page 14)

that God alone can fill. But I have been able to lead some to the well-springs of God's love. I've comforted people in sorrow and laughed with them in joy. I've listened to lonely old people tell me of the days that are gone and I've talked to young people about the adventures yet to come. I've been criticized and praised. I've been called everything from a heretic to a saint. The most wonderful experience of all has been just quietly working with people and helping where I can. The year has not been very spectacular—I haven't turned the world upside down as I thought I might back in my college days. I have learned the truth of Jesus' words that "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I might have made more money and won more fame in some other vocation but no other work in the world could have given me the thrills and satisfactions I have found in this my first year in the ministry.

*The Presbyterian Tribune.*



## WHY? HOW? WHAT?

By CHRISTIAN F. REISNER  
Pastor of Broadway Temple, New York City

*Editor's Note: From time to time Dr. Reisner will answer questions in THE PASTOR'S JOURNAL, if questions are received. Mail questions by post card or otherwise directly to Dr. C. F. Reisner, 639 W. 173rd St., New York City, indicating that they are to be answered in THE PASTOR'S JOURNAL.*

Dr. Reisner would appreciate it if a wider variety of questions were sent in. Send him any of your problems. He will not use your name if you so state.

64. "How do you present the subject of Home Missions and Church Extension?" The general term "World Service" tends to cover up the impressive details of the various organizations. "Home missions," as carried on by our Board, is most interesting. Never was its work more needed. Indians, for example, are multiplying rapidly. They are overcrowding their reservations. About 330,000 now inhabit our country. Indians are not civilized who are not first Christianized. Many graduates of institutions of higher education return to the pagan customs of their fathers.

The Salvation Army gets much credit for "practical" religion. But Methodism does its share. Secure the thrilling facts about the Goodwill Industries that, in one year, employed 45,986 different persons, broken in body or spirit, who were paid \$2,468,051 in wages for remaking discarded things for others to use. These articles are sold to the poor in Goodwill stores. Write the Board of Home Missions and Church Extension at 1701 Arch Street, Philadelphia, two weeks before you preach on home missions. You will receive an invaluable packet of literature full of thrilling incidents. I did so recently and received very attractive material which I worked into a sermon. It has been my rule through many years in the ministry to secure the full apportionment for home missions. People will give when informed.

65. One young pastor is very much interested in the cooperative movement in the business field and asks about it. My son, Ensworth Reisner, pastor of the William Ford Memorial Methodist Church, Detroit, has made a practical use of it. Most of his members work in automobile plants. Many of them, of course, are buying homes, but few of them have had the privilege of owning and managing a business. They formed a little group and bought groceries through a wholesale cooperative company. At first they had only a small stock in a garage. They gradually enlarged until now they hope soon to have a store room of their own. The group meets every Wednesday after the mid-week service and talks about other practical ways of cooperation. For example, they must spend some evenings finishing the upstairs floor of the new parsonage. They also aid fellow members. They then discuss how they can be genuine brothers in daily association. It has resulted in a solid body of men who attend church regularly and exhibit a delightful fellowship and seem also to grow spiritually. I do not know the technical side of the movement but detailed information and lists of pamphlets can be secured by writing the Cooperative League, 167 West 12th Street, New York, N. Y.

66. The Rev. Walter Pickering, of West Granby, Conn., after telling how a neighboring Roman Catholic church posted the names of "givers," together with the amount contributed, asks: "Can we publish a list of church subscribers and the amount they give?" In my early ministry, it was quite common for the official board to suggest or "apportion" the amount each member should give to the church. It was dis-

cussed and fixed by the whole board. It helped to get larger pledges. "Chaplain" McCabe and his group of money raisers used to raise vast sums by calling out the amount pledged by each one in the audience. I still like to do that. The pledge of some poor man who sacrifices to give a large amount shames the one who gives a niggardly sum. I raised \$2,500 every year in this way at a church dinner. Some people object, but it is successful. And the pledges are collected as successfully as those secured by an every member canvass.

In one church we kept a framed chart in the foyer of the church. It contained the account only under the number so that anyone could tell the status of his payments by looking at it if he remembered the number on the package of collection envelopes.

I do not see why the full list of pledges should not be posted if the official board so decides. It may glorify God by spurring some to do their best.

At the end of every quarter we print an honor roll of those whose envelope pledges are paid up to date. Some members objected at first, but now it is recognized custom. It is surprising how much money comes in the last Sunday before the roll is printed. People like to see their names on this list and that is a commendable desire.

67. The Rev. W. E. Harrison, D.D., superintendent of the Ann Arbor District of the Detroit Conference, expressing interest in a previous paragraph about men's work, was gracious enough to send me a valuable folder telling of an effective men's organization in that district. A committee was appointed to study men's organizations in general and report a concrete plan for the district. About 350 men, representing the whole district, then gathered at a supper meeting. Seven sub-districts were formed with a vice-president in each. An executive committee was chosen to act temporarily. It consisted of the president, secretary, treasurer, the seven vice-presidents and seven others selected from each of the sub-districts. This committee selected five subjects to emphasize:

1. *Evangelism.* This was to be expressed by renewed consecration and an effort to win others.

2. *Kingdom Extension.* This included earnest support of the Million Unit Fellowship and local aid for missionary projects.

3. *Temperance Education.* The baneful effects of repeal were to be shown, while total abstinence education was urged.

4. *Fellowship.* Here is recognized the need of social life and ways were proposed to encourage it.

5. *Religious Education.* This included teacher-training courses and support for the Sunday school and youth movements.

A "flying squadron" of five men, each one informed and able to talk on one of the five projects, was selected. They planned a supper in each sub-district, where the "squadron" spoke. Thus 600 men were reached. After six months, Bishop Baker was secured to address a district rally and nearly 600 men attended. This group was broken up into four discussion groups. In the fall another supper celebrated the first year and new and enlarged plans were formed. A very valuable pamphlet has been printed explaining the whole plan. I feel sure Dr. Harrison would mail a copy to anyone addressing him at Ypsilanti, Michigan.

68. "Is there a danger of over-emphasizing the so-called social gospel?" I recently read the account of an Annual Conference on Social and Labor legislation presided over by a district superintendent. There was not an address or paper on the subject of religion. Here are some of the themes discussed: "Democracy and Reform," round

table discussions of civil liberties, labor rights, social security and relief, labor conditions, health and housing, youth problems, cooperatives, taxation and good government. Action was taken against the W. P. A. cut, methods of the Dies Committee were condemned, a State Income Tax Law was endorsed and the sales tax was disapproved. A discussion of the topic, "How the Master would solve these problems," or "What would the gospel bring to the earth if obeyed?" might have been timely.

69. D. W. Soper, pastor of Castle Heights Methodist Church, White Plains, N. Y., asks: "How can I get members of the official board to lead in prayer?" Some one complained to me recently that very few "officials" have a vivid personal religious experience. That is often sadly true. John Wesley expressed the fear that Methodism would lose its stirring "experience" after a generation or two. The pastor must himself have such vital contact with God that, when he prays, people will know he has been talking with the Master. He will then make Christ real in his preaching and tell how to get that "experience." That is the one vital thing today.

I have used a few practical methods. Buy J. H. Jowett's rare book of prayers, *Yet Another Day*. Type a few prayers and give them to your officials to read during the prayer session.

Explain the simplicity and naturalness of prayer when one makes Christ real and talks to Him. Help them to cultivate the imagination so that through it they can get a real vision of Jesus, the Christ. He reminded Thomas: "He that hath seen me hath seen the Father." Open every committee meeting and every Board session with prayer. Repeat the Lord's Prayer frequently. Form a circle of the official members at the close of the monthly meeting and sing "Blest Be the Tie that Binds." Then ask everyone in turn to offer a sentence prayer. Rarely will anyone fail to participate. Designate a topic and even form a sentence, such as "Lord fix me for real service," or "Lord bless the services next Sunday."

I have been compelled to revitalize nearly every board of the churches I have served. And without exception they have learned to pray and talk about religion.

70. The Rev. Thomas Falshaw, of Saugerties, N. Y., asks the question: "How can we cultivate spirituality in the individual member?" This is a difficult question to answer with any finality. Frequently the pastor must begin with himself. He has so many tasks that it is hard to find time to be alone with God. But he dare not neglect that, whatever the cost.

Select three or four leading men at a time and spend an evening with that group alone in the "study." Draw each one out to tell his own religious experience.

Preach on reading the Bible and meditating on it. Get the people pledged to read the Gospels, at least a chapter a day.

At another time, enforce the value of a stated time for personal "devotions." Supply them with the *Upper Room* and see how many will promise to spend ten minutes every morning in quiet use of that book or some other.

Lead in a study of the Gospels for the mid-week service. I started a careful study of the Gospels and each time applied a spiritual lesson. It worked. It cost me much extra work. But it pays.

Do as much pastoral work as possible and always pray in the homes. Above all else, get each one to seek another whom he will try to win to discipleship and church membership. Nothing will so drive them to seek a personal "experience" to talk about.



## CONNECTIONAL CONFERENCE

By FRANK L. FITCH,  
Superintendent Port Huron District, Mich.

LAST fall, we substituted the "Connectional Conference" for the first Quarterly Conference. Using given churches as centers, the one hundred individual churches of the district were grouped around them geographically and as accessibly as possible with the participating churches varying in number from three to ten. Assuming that the average Methodist is more or less imperfectly informed as to the *why* and the *how* of our connectionalism, the conferences were organized mainly for purposes of giving information and inspiration. As a consequence, no reports of any kind were required and no local church business was transacted.

The plan called for the presentation in very informal fashion of some of the elements that constitute and inter-relate our Methodism. The ultra-modern medium of the interview provided the means of getting the information across to the people. The district superintendent occupied the role of interviewer and the district preachers uniformly consented to be interviewed. In each case, it required the cooperation of at least three preachers to carry forward the idea. All embarrassment was forestalled by preparing the questions weeks in advance and placing them in the hands of the preachers for their study. Then, too, the fact that both interviewer and interviewed were seated informally at a table added to the ease of all concerned.

Following devotions, conducted in each case by a layman, the three-fold program was presented. First, a series of questions based on the local church was propounded to one of the preachers and his answers were heard. Due to the fact that the local program involves so many aspects, consideration was given to one item only, that of ministerial support. Thus, the people had the opportunity of discovering the intimate relationship that exists among the four items concerning the support of pastors, bishops, district superintendents and conference claimants. They were initiated into the mysteries of the pro-rating of ministerial claims, of how conference claimants are cared for, of the disciplinary provisions for the handling of church moneys, and other related items. In all, about a dozen questions were asked and answered. Then, to vary the order, the people were given the opportunity of asking questions germane to the discussion. These were answered by the district superintendent.

The next step led to the exploration of annual conference askings. In true scriptural fashion, the beginning having been made at Jerusalem, Judea and Samaria came next as a matter of course. This set-up of questions and answers dealt with such matters as the origin of annual conference apportionments, the why and where of the area expense fund, the location and respective needs of our homes and our hospital, the character-making value of our college and Wesley Foundations, the agencies and methods used in religious education, the General Conference functions and especially the Uniting Conference and its comprehensive scope. Again, the rank and file were given their chance to ask questions.

The third and final step took the groups literally to the uttermost parts of the earth as represented by our Million Unit Fellowship Movement. An attempt was made to reconcile the somewhat conflicting phraseology used to designate our giving to interests outside the local church. Charts were used to list the several boards and to show

how they shared in the division of the dedicated dollar. Reference was made to the eminently successful missionary endeavors promoted by Methodist women, and emphasis was placed upon the current safaris employed to stimulate interest in the church's round-the-world missionary objectives. And once more the people were invited to ask their questions.

What were some of the reactions to this new Conference? One layman said, "Why have we never had this kind of conference before?" An annual conference member with a preaching experience of eighteen years said, "I wish I had had the benefit of this sort of thing before I began my ministry." A supply pastor said, "Now I can go back to my churches and know what it is all about." One preacher voiced his praise when he told his people, "You will learn more in one of these conferences than in forty of the old kind." And, quite naturally, it was good to hear others say, "When are we going to have another conference like this one?" Such comments were heard again and again as the series proceeded across the district. It is the opinion of the writer that the fall of 1939 will call for more "Connectional Conferences." However, it may be necessary to hold one on each pastoral charge in view of the far-reaching changes which will be validated by the unification of Methodism.

## BUS

THE churches of Oregon City, Oregon, maintain a bus service on Sundays for the purpose of bringing rural parishioners to church. This service seems to have been quite successful and to have been of particular profit during the winter months. Each cooperating church pays its pro-rata share for the passengers carried.

## TOPICS

WILLIAM A. MOORE, pastor at East Fultonham, Ohio, has recently used to advantage the following sermon themes and texts: "I Believe in God," Gen. 1:1; "I Believe in God's Son, Jesus Christ," Mark 1:11; "I Believe in God's Word, The Bible," Ps. 119:105; "I Believe in God's Abode, The Universe," Gen. 2:1-4; "I Believe in God's Greatest Creation, Man," Gen. 1:26; "I Believe in God's Organization, The Church," Matt. 16:18; "I Believe in God's Religion, Christianity," Matt. 16:16; "I Believe in God's Financial System, Stewardship," I Cor. 16:2.

## "THOU SHALT"

By John Haynes Holmes

*Thou shalt not come to service late.  
Nor for the Amen, refuse to wait.  
Thy noisy tongue thou shalt restrain  
When speaks the organ its refrain.*

*But when the hymns are sounded out,  
Thou shalt lift up thy voice and shout.  
The endmost seat thou shalt leave free,  
For more must share the pew with thee.*

*The offering plate thou shalt not fear,  
But give thine uttermost with cheer.  
Thou shalt this calendar peruse  
And look here for the church's news.*

*Thou shalt the minister give heed,  
Nor blame him when thou'rt disagreed.  
Unto thy neighbor thou shalt bend  
And if a stranger, make a friend.*

*Thou shalt in every way be kind,  
Compassionate, of tender mind.  
And so, by all thy spirit's grace  
Thou shalt show God within this place.*

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## A CAMERA MINISTRY

By LLOYD O. COLEMAN, Pastor  
at Paw Paw, Ill.

THE idea of a "camera ministry" as a very definite means of presenting the gospel to the modern world has grown upon me rather gradually. I have always believed that every person, professional or otherwise, should have some constructive interest as an avocation. A minister is no exception to this rule. If he is to give a long ministry to the church of God he should seek some creative interest apart from his regular work that will help him maintain both physical and mental health.

The camera is one real means of carrying this out. It teaches alertness of eye, it develops a sense of beauty and composition, it provides a purpose for long hikes, and, if one progresses to the point of making his own prints, enlargements, or slides for projection, it aids him in developing skill with his hands. Besides all of this, it furnishes him with many relaxing hours.

But the purpose of this article is not to discuss camera art as a minister's personal hobby, but rather to advance the thesis that the camera can become a truly great instrument in propagating the gospel.

For instance, nearly every church has some symbolism, whether it is a simple arched window, or a very ornately carved walnut altar. The church I am serving at the present has unusually beautiful stained-glass windows, reproductions of famous religious art. The decorating which was done recently skillfully accentuates these windows, and the basic symbolism of the church is incorporated in the decoration. Transparencies in color can be made of these windows and symbolical designs and projected upon a screen. With the aid of an especially prepared lecture the congregation can be educated into the full appreciation of their worship environment.

Last year the young people of our district desired that the activities of the summer institute at New Lenox be photographed. I took these pictures on 16 mm. film and throughout the winter the film has been constantly in use over the district as a means of promoting interest in the institute to be held there next summer. Already we are making plans to take motion pictures of the institute next summer in full color.

The Methodist Church has long recognized the value of the picture as an aid in the teaching of religion. During a special missionary course conducted on six nights during Lent I made use of the films available from the Department of Visual Education of the Benevolence Boards of our church. By that means our people obtained a broad view of the world-wide task of the church.

One minister utilized the camera by taking pictures of each of his young entrants into the church and placing the photos on the membership certificate which he presented to them upon their reception into the church. One day last year I was called upon to baptize a baby at a family gathering. Following the service I photographed the child as it played upon the father's knee, and when the certificate was presented later the photo accompanied it. These people were not definitely affiliated with the church, but that picture formed a vital contact with them. The older children of

the family now attend Sunday school regularly.

About two years ago I was called to conduct the funeral service of a child who had died very suddenly. The family was poor, and the circumstances were very pitiful. The family desired a photograph of the small casket at the grave-side. The funeral director took the picture with a small vest pocket camera. That photograph is a source of real comfort to the family.

The minister may use his camera in connection with hobby and leisure-time groups to good advantage, or to maintain a personal record of his ministry including the pictures of the churches and congregations he has served, the parsonages he has lived in, membership training groups, vacation Bible schools, couples he has united in matrimony, etc. There is really no limit to the diversified uses of the camera to aid the minister in his work. The only limit is the initiative and originality of the minister.

It would be well, I think, if the annual conferences were to keep full photographic records of every church building and parsonage, and of every minister and his family within the bounds of the conference. What a valuable record that would be!

It has been my practice to make use of the camera fans in my community whenever I could. I invited one man who was not a member of my church to go to several places where we were showing pictures. We were using his movie projector. After several of these trips, he said to me, "I never realized that the work of the Christian church and ministry was so diversified. I



had thought that the main business of the minister was the preaching of a sermon on Sunday, but I see that there is much more to it than that." Another man has taken a keen interest in a men's group because of the reception given by the group to motion pictures in color which he had taken in the West. One minister in Illinois has become well known because of his poetry and his pictures presented in inspiring lectures before many a group.

An objection may be advanced by some that photography is an expensive hobby. It is true that a great deal of money may be spent on it. But it is not strictly necessary to do so. Sometimes the most simple and inexpensive equipment brings the best results. I have known exhibits which were the work of inexpensive box cameras to take blue ribbons. Besides, as I have suggested, there are many who will gladly use their equipment to aid the minister in some special project he may have in mind. Furthermore, it is one of the basic principles of any hobby not to invest too much money in equipment. If so, the hobby may lose its true purpose and zest. The full fun and effectiveness of a hobby is gained through overcoming handicaps. For example, one may wish to make enlargements of certain snapshots for exhibition purposes. A good photo enlarger can be built for \$2.50. I have one that cost me no more than that to build, and it works perfectly.

There is no real argument against the use of photography in spreading the King-

dom of God on earth. It is a psychologically sound method. Visual education and inspiration are here to stay. The camera can be a source of great pleasure and relaxation to the minister, and it can become an instrument in presenting Jesus to the world.

## THREE CENTS A DAY

DR. HERMAN C. WEBER, New York, president of the United Stewardship Council, says: "Three cents a day is the load which organized religion is carrying for every adult (13 years or over) on its membership rolls. It has been computed that since repeal \$19,000,000,000—about \$10,000,000 a day—have been spent on the liquor bill of the nation. The expenditure on religion has been a little over \$1,000,000 per day. At least 20,000,000 laymen come together for worship and spiritual instruction every Saturday and Sunday. This is a tremendous block toward which this Convention turns in deliberative scrutiny and evaluation. The increase in membership in organized religious bodies during the last year is constructively given as 754,138 of persons 13 years of age and over."

## YOUNG PEOPLE'S NIGHT

THE Rev. Paul Turk, pastor at La Moille, Ill., finds midweek meetings of the Epworth League to be more successful than those held on Sunday nights, when attendance at the meetings was very small.

The new plan features a devotional service held each Thursday evening at seven o'clock. At the conclusion of this service, which lasts for an hour and includes devotional and discussion periods in charge of the young people, group games are played. Some of the young men have helped to make equipment games, including shuffleboard, ping-pong, box hockey, indoor horseshoes, and dart baseball which are also available.

Both interest and attendance have increased rapidly since the new program was started, and the interest carries over into the larger program of the church. The young people sponsored a chair-painting project and have contributed to the redecoration fund. For the past several months they have published a young people's newspaper. A large youth rally was also arranged by this group.

Nearly all attended church regularly on Sunday morning and now they use the church more than one day a week. There is an occasional conflict with a school program, but the devotional meeting is concluded in time for the school function, and both school and church cooperate as much as possible.

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## THE MINISTER'S DRESS

By PAUL BARTON, Pastor at Hopkins, Mo.

MANY preachers are confused and embarrassed by the question of appropriate dress. There simply is no standard style for the preacher.



Paul Barton

Some preachers wear clerical dress on the street. Some do not. Some dress quietly. Others do not. In the pulpit one sees all sorts of combinations. There are gowns of every imaginable sort. There are Prince Alberts and cut-aways. There are double-breasted sack suits, and single-breasted sack suits. The variety of collars, shirts, shoes, neckties, and socks, seen in the pulpit is bewildering. We men who are in the business of preaching need to recanvass this whole business of a minister's dress. Our personal tastes ought to be put aside and consideration given to making our dress contribute to the performance of our task.

So far as street dress is concerned, the drift seems to be very decidedly in the direction of giving a man full liberty to dress as a man among men.

It is dress in the pulpit with which we are particularly concerned. Of late, there has been a very urgent movement for the widespread adoption of the pulpit gown. The business firms that make and sell this accessory of worship have encouraged it. And it does have some advantages. The gown can be kept in the church, slipped on in a second, and removed quickly. If a pastor has an engagement after preaching, he does not face the alternative of going home to change clothes or going out in uncomfortable formal dress. And then it is possible to have an extra gown within reach, and, if there is a guest in the pulpit with the pastor, he also can "have on the wedding garment."

But there are problems in gowns, including that of expense. To many men, a gown would be a serious embarrassment. It does not fit their temperament, the temperament of the people to whom they minister.

What shall a minister do on funeral occasions? If there is any time that the preacher should be at his full dignity, it is then. But after the service, he must go to the cemetery. That means one of three things. Either he must ask that transportation be provided, or he must provide himself with a chauffeur, or he must go through with the comic situation of acting as his own chauffeur in formal dress. That is incongruous.

There is the problem of shopping for clothes. A dress suit demands a tailor. That means a trip to the city. Even the accessories are not available in the ordinary town or small city.

The argument for a vested choir is clear. It brings about a dignified uniformity and relieves some who are poor from embarrassment. But the pastor is not a part of the choir.

There are definite arguments of a spiritual sort against gown or formal dress. How does it all contribute to our reaching human hearts? Let me confess. For a long time, I myself wore the formal dress on Sunday mornings. I have quit. I wanted for long to circulate a questionnaire on this matter among the worshippers, but didn't have the nerve. Then I wondered frequently about the attitude of the people I tried to get to come to church who seemed not to want to come. I finally found I didn't need to circulate such questions. A

pastor can feel the situation if he will. The man on the street craves a loving, red-blooded man as his spiritual guide, not a professional dressed up in a uniform. And it is that man I am trying to contact with the gospel. I have determined to dress to reach him.

It is a lot more convenient. It is more in keeping with our Methodist tradition. Wesley wore a gown, but that was custom in his day. Early Methodist preachers wore Prince Alberts, but at the beginning of this practice, that was simply Sunday-best for preacher and layman alike. The layman changed his dress with changing fashion. The preacher did not. Maybe he was too poor to buy a new suit.

And now a word to our pastor brethren in the fashionable churches. Doubtless the length of your coat tail is strictly your own business. But let's be brothers. And let's remember that one of the biggest perils to the church today is that it shall become a polite formality for the elite and hated by the masses. The church that does not, with every resource of ministerial dress and everything else, appeal to the poor is in grave danger of contributing to such an outcome. And its own existence is thereby in peril too. However exalted the preacher's social position, no poor man should feel any necessity of looking up. We are brethren.

After all, that is just the point. We are brothers. For myself, I am going to dress as neatly as I can, in pulpit and out, in such clothes as I can buy at an ordinary clothing store. If you want to wear tails or gowns, that's your business. Only, please, don't forget we are brothers—brothers in the ministry, brothers of every layman, however humble, and brothers to the man on the street. Let's not let our clothes get in the way of this glorious comradeship.

## PRESBYTERIAN

IN an article by Edward B. Shaw in the *Presbyterian Tribune*, it is recorded that of the nearly 9,000 (Presbyterian) churches, 2,688 are listed as having congregational expenses totaling \$3,000 or more; 1,663 have a total budget of \$5,000 or more; 4,022 churches have local budgets of less than \$1,000 each. A large number of this latter group are aid-receiving churches.

## "AND SO"

By MILTON M. THORNE, Pastor at Sedan, Kansas

FROM the "and so" preacher may heaven deliver us. Many preachers in their sermons continually conclude an idea or a thought with the phrase, "and so—." One or two "and so's" in a discourse need not necessarily be fatal, but when it is voiced a dozen times in a single sermon and in sermon after sermon, it becomes well nigh devastating. It is a habit, but a bad habit. It points to something inherently amiss. It indicates an arrest in vocabulary growth. Should not the preacher study the unabridged dictionary as faithfully as he studies his Bible? Bishop Quayle thought so. "And so" suggests carelessness in preparation of sermon material. It points to failure on the part of the preacher to keep a check on himself. An expert in discerning and criticizing the faults of others, he does not turn his eyes inward. "And so" may indicate a dead or decaying spiritual condition. If one's inner life is renewed daily, new forms of expression will materialize. "No man putteth new wine into old bottles." Can it be that the reason we keep getting the same old bottles back rests on the fact that there is no new wine? Perhaps our "and so's" put us on the spot in this respect.

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## PROFESSIONAL PRAYER

By WESLEY E. MCKELVEY,  
Pastor, Plattville, Ill.

AN imperative that every minister faces is to consider as repugnant and repulsive all that in any way lessens and degrades the acknowledged dignity and nobility of his profession. The tendency to commercialize prayer cannot be regarded as a positive force in the minister's attempt to accomplish this end.

Prayer for revenue is of several varieties. There is the prayer of diplomacy. Prayer as a diplomatic art is without doubt effective but it is hardly compatible with what Jesus taught concerning prayer. Prayer is fellowship with the Eternal and not a diplomatic art.

The purely professional prayer is a prayer for revenue. There is afloat the belief that there are certain activities which ought to begin and perhaps close with prayer. It is also a current supposition that certain activities would be more passively accepted and more openly admired by the "desirables" if a prayer were somehow sandwiched into the program. Thus it is that clergymen are asked to attend various functions for the purpose of offering a prayer, whether it fits into the character of the program or not. Regardless of the arguments some may present on behalf of the professional prayer, the fact remains that the pious mouthing of words—with eyes closed—in the midst of confusion is hardly prayer. It becomes much less a prayer when the minister knowingly accepts pay for attempting to do the impractical.

The indiscriminate offering of prayer by clergymen is both unwise and devoid of value. It works to the detriment of minister and people. The minister who willingly attempts to offer a prayer when circumstances are anything but conducive to prayer lessens the high value and importance of prayer for all concerned.

The professional prayer is not of necessity restricted to the prayer offered at given public activities. It may be, and many times is, the prayer the minister offers in the sick room at the hospital or in the home of one of his parishioners. Here, of all places, the minister ought to make doubly sure that his prayer is completely devoid of professionalism and springs from the heart. No man can offer a prayer from his heart unless he be in an attitude of mind and heart conducive to prayer. Equally true is the fact that no man can truly appreciate a prayer unless he be in an attitude of mind and heart conducive to prayer. Prayer that is literally dragged into a momentary scene is a waste of time and energy and a revelation of poor taste and judgment.

He who believes in the creative power of prayer, and that prayer is for the strengthening, the enrichment, the ennobling of men, can have no affiliation with the professional prayer.

## CONFERENCE WORSHIP

By A. ROBERT ANDERSON, Pastor at  
Bridgeport, Ohio

FOR a number of years a small group in the conference has used its influence to bring about a greater emphasis upon the matter of worship in the annual conference sessions, but conference business continued to have the right of way. This year the commission on public worship and music co-operating with the program committee made a determined effort to give a practical demonstration of the possibilities of worship by finding place for a series of carefully planned orders of worship. The plan proved to be successful. That was largely due to the setting which the Epworth-

Euclid Church in Cleveland provides, and the orders of worship so skillfully arranged by Dr. Oscar T. Olson, the pastor-host.

The opening session of every conference for most of us has been a conglomeration of roll call, organization, memorial and communion services, all packed into the short space of a busy afternoon. Thus it was a refreshing experience this year, to enter fully and completely into each of these essential features without any evidence of confusion or hurry. This was made possible by a careful division of time and the elimination of unnecessary duplication, so characteristic of many first sessions. Ample provision was made for a completely adequate worship period. The service proper was preceded by a period of quiet meditation directed by the use of appropriate scripture sentences, a meditation thought dealing with the theme of the service, and a prayer. This was used by the individual worshipper and did much to prepare him for participation in each step of the corporate worship to follow. Each step in the service was aimed to lift the worshipper to a high level of anticipation for the sermon or address to follow. It was a genuine achievement. It gave evidence of what could be done, not only in an annual conference but in any church, large or small, where there is a willingness to carry out a careful and detailed planning of the worship service and a sympathetic execution of those plans. Such a demonstration eliminated the necessity of any discussion on the techniques of public worship. It was an experience which will make the twenty-seventh session of the North-East Ohio Conference stand out as a high point in the memory of its members.

## WHERE ARE THE NEW CONVERTS?

By CLAUDE L. HEILEMAN, Pastor  
at St. Luke's Church, Bryn Mawr, Pa.

THE article by the Rev. George Q. Fenn in the March JOURNAL is timely and I hope the beginning of more like it. We certainly need something in our churches to awaken us not only to our responsibility but to our opportunity.

Recently at a prayer service with only eight persons present, we decided something needed to be done. We agreed to speak to every member of our church whom we met during the week and urge them to attend. As a change from the usual procedure we had a recent convert (by recent, I mean one who accepted the Lord Jesus as Saviour in the last two years) come and give his testimony. Thirty attended that meeting and since then we have averaged over twenty at prayer service.

One interesting fact came out in trying to build up this program. Out of seven churches contacted only three had had any conversions in the last two or three years. Two were undenominational churches, one a Presbyterian. Of course, there must be others where individuals are being won to Christ, but isn't it rather suggestive that on the above basis at least fifty per cent of the churches are not vitally touching the outsiders?

Thinking possibly that I had not been fair enough I called on a brother Methodist minister and asked him if he had a real conversion in his church in the last two or three years. He informed me that he not only had not had a single conversion, in that time, but that he had asked several the same question and only one could report success in winning souls to Christ.

I do not know if this is the usual or average experience in most of our churches (for our sakes I hope not) but it is a cause for serious self-contemplation of just what we, as ministers, are here for. For myself

I feel that the time has come for a re-evaluation of my own ministry and I should appreciate hearing through the JOURNAL from others along the same line. Perhaps some of my brother ministers have a better story to tell. For myself and I am afraid a great many others, the question facing us is: "Where are the new converts?"

## NEW BOOKS IN LOAN LIBRARY

- Angus, Samuel—Essential Christianity.  
Barnett, Leon H.—Cosmic Christianity.  
Crawford, Benjamin Franklin—Changing Conceptions of Religion.  
Dickie, Edgar P.—Revelation and Response.  
Luccock, Halford E.—The Acts of the Apostles, Vol. II.  
Moore, Jessie Eleanor—Welcome House.  
McConnell, Francis J.—John Wesley.  
Hayne, Coe—Cry Dance.  
Harris, W. S.—A Complete Index to the Thought and Teachings of Christ.  
Hutchinson, Paul—The Spread of Christianity.  
Mead, Frank S.—Right Here at Home.  
Limouze, Arthur H.—Homeland Harvest.  
Lewis, Edwin—The Faith We Declare.

## CHILDREN'S CENTERS

CENTERS where children of World's Fair visitors may be cared for in educational and parish buildings of New York churches have been arranged by an inter-church committee headed by the Rev. Frederic Underwood of St. Bartholomew's Parish, New York City, as an expression of the churches' hospitality to summer guests, and because such facilities are needed for little children from three to seven. Children will be cared for and fed in small groups for a nominal non-profit fee daily.

In addition individual child care will be available by the hour, with trips included where desired, and an advisory service for parents. The staff is being chosen from among trained nursery school teachers, recreation leaders, and registered nurses.

Children's Centers will be open from nine to five o'clock daily except Sundays from June 15 until September 15 with Miss Clarinda C. Richards in charge.

A notable group of church men and women have lent their names and support to the Children's Centers program, including Mayor La Guardia, Andrew J. Haire, president of the Rotary Club of New York, Dr. John Haynes Holmes, Dr. Paul Scherer, Dr. Frederick B. Newell, Dr. Robert V. Russell, Lowell Thomas, Rev. Walter M. Howlett, Dr. James E. Lough, Mrs. Sidone M. Gruenberg, Dr. Mary M. Reed, Miss Charlotte Garrison, Rev. L. Humphrey Walz, and the Rev. A. J. Muste.

Those who wish to use the facilities of the Centers should write to Children's Centers, care of Federation of Churches, 71 West 23rd Street, New York City.

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## RURAL

By MERRITT W. FAULKNER, *Pastor at Perry, Kansas*

OUR experience has proved that the rural church holds a vital place in the life of the community. Thompsonville, a small rural church with an average attendance of about 45 at Sunday school and church, has worked out what we call an "All Church Nite Service," the first Wednesday night of each month. The idea is to reach every Protestant family in the community.

A committee, with the help of the pastor, divided the families of the community into four groups, regardless of whether they attended church or not. We have about fifteen families in each group. Each group was made responsible for the service for a given month. The first four families on the list for any one month (and we chose those with care), would serve as the central planning committee for that month. This year we planned a series of six meetings, beginning with the first of October. In September we sent out a letter to all the families explaining the plan, also a sheet giving the groups for each month. Since we had only four groups we asked the October and November groups to serve again in February and March. Thus no family is called on to serve more than once in four months.

An evening schedule is somewhat as follows:

- 7:30-8:15—Devotionals.
- 8:15-9:00—The people's hour.
- 9:00-9:30—Planned recreation for all age groups.
- 9:30 —Refreshments.

The pastor always has charge of the devotions and brings the message of the evening. The program at the people's hour varies with the season and the occasion. In November, we had a Thanksgiving play; in December we had a Christmas reading, "The Other Wise Man"; in January the pastor's wife reviewed the book, *The Rediscovery of Man*, by Henry C. Link. We always have a number of special musical numbers during the people's hour. The game period is conducted in the basement with all age groups taking part. The refreshments are provided by the families listed for that particular month.

The central committee of four families not only serves as a planning committee, but also sees that every family in the community is informed about the coming service. Each family takes a fourth of the families, or about fifteen families, and calls them by phone or sees them personally. This personal visitation is one of the secrets of the success of the "All Church Nite Service."

Our average attendance at these services this year has been about ninety. These events have helped to keep the people church conscious, and many who had been coming irregularly have begun to come regularly. It means that the outstanding event in our community each month takes place in the church.

## ORGAN

MEMBERS of the Methodist Episcopal congregation at Ashley have for years felt the need of a pipe organ to furnish music during the services. And, to make matters worse, no funds were available to buy an organ. But all this has been eliminated through the inventive genius of the Rev. R. W. Blanchard, the congregation's pastor. Mr. Blanchard has furnished the church with an excellent electric organ for the huge sum of \$5.73! How he accomplished this feat is interesting. He bought an ordinary pump organ for \$2.00 at a recent sale. After taking it apart to see what made it "tick," he discovered that it worked on a vacuum principle. From there the task was comparatively simple. By

attaching a blower, which is in reality an old long-used vacuum sweeper, and a wind pipe, which saw better days as a gasoline pump hose, Mr. Blanchard perfected an electrically operated pipe organ. The sweeper and gas hose cost him \$3.50, and various parts needed to connect the entire apparatus were purchased for 23 cents . . . bringing the grand total to \$5.73. The organ on which Mr. Blanchard recently gave a concert over Radio Station WOWO, has an excellent tone and works perfectly. —From *The Fort Wayne Journal Gazette*.

*Editor's Note:* Mr. Blanchard offers to send full directions for making a blower, to anyone interested, for 20 cents and return addressed envelope.

## ATTENDANCE

A SAMPLING survey recently completed in Missouri, in connection with which one out of every 500 adults in the state was interviewed, showed that 40 per cent of them never attended a moving-picture show, while only 22 per cent never attended church. Of those involved nearly one-half reported that they attended church frequently while only one-fourth indicated that they attended the movies frequently. The study revealed that the better educated people are more likely to attend church, the group of college graduates showing the highest rate. Most of those with less than a third-grade education were seldom found in church. The lowest percentage of church attendance was found among people between 25 and 34 years of age. The highest average was among those between 55 and 64 years of age.

## THE LANGUAGE OF CHURCH ARCHITECTURE

By E. M. CONOVER, *Director*

*The Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York*

PROTESTANT churches are rapidly becoming "architecture-conscious." From the nursery department to the older groups there is an increasing interest in all the religious arts and their possible service to religion.

This new interest, together with an increasing attention to the church building itself, might call for a common agreement regarding the usage of some of the terms used in Protestant churches. Many Sunday-school teachers have been asking us to supply a list of architectural and art terms with their meanings. We offer PASTOR'S JOURNAL readers a few terms that seem to be generally used in this connection:

**Altar**—The altar is a symbolic piece of equipment, higher than a table, and apparently of solid construction. It may be equipped with a retablo or shelf on which flowers are placed. A communion rail, or altar rail, or communicants' railing, are not altars. Although the word altar has remained in Protestant vocabularies, many Protestant churches have had no altar, but rather a communion table.

Upon the altar in Protestant usage a cross may be placed, representing the sacrifice made, and candles, representing Jesus, the Light of the World, or simply to help create an atmosphere for worship and devotion. Sometimes a Bible is placed on the altar but the purpose of this is hardly clear, whether it indicates something to be adored or a sacrifice.

**Chancel**—This is the part of the church building occupied by the ministers, the choir, and the equipment to assist in carrying on the service and the sacraments. In some churches this space is called the sanctuary, in others the old term, "choir," is used. In some churches of the Lutheran group the

choir members are seated outside of the chancel.

**Pulpit**—This is a piece of equipment which the minister enters for the purpose of preaching. A box-like stand which a speaker may use, standing back of it, is not a pulpit. Neither is the pulpit platform a pulpit.

**Lectern**—The lectern is a reading stand upon which the open Bible is placed. In older churches the lectern might have two faces with a Bible on each, one open at the Old Testament, and the other open at the New. The minister simply reverses the lectern for reading the New Testament lessons.

**Litany Desk**—A kneeling stand combining a shelf for the book of devotion and a kneeling stool, quite similar to a prie-dieu. The litany desk may be placed in the nave so that the minister joins the people in certain prayers indicating his need, too, of forgiveness.

**Nave**—This word comes from the Latin, "navis," meaning a ship. It is the main body of the building used for worship in which the worshippers are seated. There is a growing tendency to use the word "sanctuary" to include the entire worship room and to avoid the use of the purely secular word, "auditorium." Auditorium, of course, carries a significance quite different from the total purpose of the nave, sanctuary, or church.

**Apse**—A semi-circular or polygonal termination to the chancel.

**Narthex**—A word in church terminology for the vestibule that extends clear across the end of the nave.

**Vestry**—A room used for preparation for the service of worship by the ministers and, possibly, members of the "vestry" or official board in some denominations. Interestingly the term vestry in some New England churches has been carried over to mean the entire space in the building outside of the sanctuary, thus a Sunday-school room or parish hall is sometimes called the vestry but, we believe, rather inaccurately.

**Sacristy**—This is also a room for preparing for the service, storing robes, communion equipment, etc.

**Clerestory, Clearstory**—When the middle of the nave of a church rises above the aisles and is pierced with windows, the upper story is thus called.

**Transept**—That portion of a church which is transversely between the nave and chancel at right angles, and so forms a cross on the plan.

**Vault**—An arched ceiling or roof built of masonry.

**Reredos, dorsal, dossal**—The screen or other ornamental work at the back of an altar.

**Cathedral**—A cathedral is a bishop's church or headquarters church for a diocese or other geographical division. The word cathedral does not refer to the size of the building that may be used for cathedral purposes. A parish church is not a cathedral be it ever so large. Properly, the word cathedral should be used only for the church standing at the head of a diocese and used by the bishop and his staff. But we may hope that in American cities Protestant cathedrals eventually may be built as headquarters churches, and, like cathedrals of old, house the preacher's and workers' library, the school of church music, school and museum of religious art, etc.

**Chapel**—A chapel is a room for devotional and strictly religious services for smaller groups than those that require the main sanctuary. A room used for recreation or general Sunday-school assembly is not a chapel. But chapels are wonderfully effective for worship services of the church school departments or classes and for use in training for worship.



## MEMBERS' MEMORIAL SERVICE

By LAVERN C. DIBBLE, Pastor  
at Orleans, Vt.

THE church of Jesus Christ, which is the greatest fraternal order on earth, neglects one of the primary functions which other brotherhoods fulfill. We seldom hear of a Memorial Service for church members who have joined the church triumphant. If done well, it is a fitting and beautiful function of the church. We use the Sunday nearest All Saints Day, but a Sunday in May, the month of memorials, could be used, or a Sunday soon after the beginning of the New Year. Some churches may do this in connection with an annual observance of the founding of the church. Let me describe one beautiful and impressive memorial service used just before All Saints Day.

The hymn, "For all the Saints, who from their labors rest," was used as a theme throughout the service. The organist wove it into the voluntary, along with other hymns, like "Faith of Our Fathers." The congregation sang the first four stanzas near the beginning of the service. The Apostle's Creed was used because it links us to the past. Anthems and other parts of the service fitted into the unified whole. The pastor preached on "The Communion of Saints." At the close of the sermon the organist began to play softly the hymn theme, and continued until the end of the service. Four children, each bearing a scroll, came from the vested junior choir and stood before the minister within the chancel. The congregation joined in a collect for the Communion of Saints (page 517, in the new *Methodist Hymnal*), and then the scrolls were presented and placed upon the altar of the church, each with the quotation of an appropriate verse of Scripture. The four scrolls were, in order, a roll of charter members of the church, roll of ministers who have served as pastors, roll of aged, invalid, and shut-in members of the church, and a roll of members deceased within twelve months. As the last scroll was presented the congregation was asked to rise and remain standing while the names and dates of entry into church membership were read. There followed another collect for the Communion of Saints, the Benediction, and stanzas five and six of the theme hymn as the Recessional.

## IN WHOM WE LIVE

Spirit of God, Thy living power

Our sense-bound minds set free,  
Give us to know each fleeting hour  
That life is lived in Thee.

Spirit of Love, in quietness

Speak Thou the Heart Divine,  
Exalt us with Thy gentleness  
And give us strength as Thine!

Spirit of Truth, that frees from strife,

From doubt and fear and night,  
Throw wide for us the gates of life  
And flood us with Thy light!

Spirit of Power, Thy conquest make

And clothe with liberty;  
Speak Thou our slumbering minds awake  
To boundless life in Thee!

Spirit Divine, empowering all

Who dare in Thee be lost,  
Our spirits answer at Thy call—  
Eternal Pentecost!

—Walter Lyman French.

(Tune, Lambeth. Hymnal No. 190)

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## STUDY BOOKS 1939

HOME MISSION text-books just published by the Missionary Education Movement and recommended for use during the ensuing year include: *Homeland Harvest*, by Arthur H. Limouze, for adults (cloth \$1.00, paper 60 cents); *Spanning a Continent*, by John R. Scotford, a stimulating book of pictures and accompanying text (paper 25 cents); *Right Here at Home*, by Frank S. Mead, a remarkably concrete presentation recommended for young people, seniors, and adults (cloth \$1.00, paper 60 cents). Other books and picture materials are available for intermediates and for children.

Among the foreign mission books are: *Through Tragedy to Triumph*, by Basil Mathews (cloth \$1.00, paper 60 cents); *Women and the Way* (cloth \$1.00, paper 50 cents), and *Comrades Round the World*, by S. Franklin Mack, for young people and seniors (cloth \$1.00, paper 60 cents). Many other supplementary materials are available.

A complete list of all of the new publications for various age groups may be secured from any of the mission boards or from the Department of Missionary Education at 740 Rush Street, Chicago, Illinois.

## BOOKS RECEIVED FOR REVIEW

A Complete Index to the Thought and Teaching of Christ, by W. S. Harris. Cokesbury Press, 1939; pp. 191; price, \$1.50. The thought and teachings of Christ topically and alphabetically arranged, with compilations and tables provided in the appendix.

One Gospel for Mankind, by Hugh Vernon White. Friendship Press, 1939; pp. 71; price, paper, 35 cents. A brief and helpful restatement of the Christian world enterprise.

Far Round the World, by Grace W. McGavran. Friendship Press, 1939; pp. 118; price: cloth \$1.00; paper 50 cents. True missionary stories for juniors.

The Faith We Declare, by Edwin Lewis. Cokesbury Press, 1939; pp. 236; price, \$2.00. A clear statement of the essence of the Christian faith. The spirit and purpose of this book are unflinchingly evangelical.

Homeland Harvest, by Arthur H. Limouze. Friendship Press, 1939; pp. 211; price: cloth \$1.00; paper 60 cents. Includes the story of the frontier churches, results of home mission effort, place of American missions in the worldwide Christian movement, and a statement of dominant issues now calling for fresh pioneering by Christian forces of America.

Right Here at Home, by Frank S. Mead. Friendship Press, 1939; pp. 183; price: cloth \$1.00; paper 60 cents. True stories and incidents from the home missionary work of many denominations presented in vivid and forceful style.

Cry Dance, by Coe Hayne. Harper & Brothers, 1939; pp. 255; price: \$2.00. A novel of the American Indian. The author portrays with understanding the problems of a minority race and pays tribute to the often unsung labors of those who share helpfully the Indian life of our great West.

Changing Conceptions of Religion, by Benjamin Franklin Crawford. Carnegie Church Press, 1939; pp. 245; price \$1.00.

A study of one hundred years of Methodist hymnology.

Through Tragedy to Triumph, by Basil Mathews. Friendship Press, 1939; pp. 195; price, cloth \$1.00, paper 60 cents. Written as Mr. Mathews returned from the enlarged meeting of the International Missionary Council in Madras. For the first time, Christian forces of many churches are beginning to see their task as one and indivisible; to recognize their separate communions as parts of the universal church, united in a common venture.

## HELPING ONE ANOTHER

ON the assumption that the Aldersgate Commemoration was not an end in itself but a good start for a new century of vital Christian life and service, twenty-four pastors and one layman in the Troy Conference volunteered to assist other pastors and churches in evangelistic work, if needed, during the current year.

## NEW HOME MISSION MOTION PICTURE

A NEW one-reel, 16 mm. motion picture entitled "Friend by the Side of the Road," has recently been released by the Board of Home Missions and Church Extension. This shows the work of the Church of All Nations in Los Angeles, and may be secured for showing in churches from the following addresses: Miss Ada V. Clouden, 1701 Arch Street, Philadelphia, Pa.; the Rev. H. G. Conger, 740 Rush Street, Chicago, Ill.; Miss Mabel Holly, 125 Marchessault Street, Los Angeles, California.



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## TEN BUSINESS COMMANDMENTS FOR LOCAL CHURCHES

By SUPERINTENDENT E. H. MARTIN,  
St. Johnsbury, Vt.

1. Always give value for value received. There never should be any doubt as to whether the church program is worth what it costs. That fact should be so obvious to everybody that it doesn't need argument.

2. Have a budget. A church without a budget, like a ship without a rudder, is headed for the rocks. This should include estimate of pastor's salary, conference apportionments, local expenses, benevolences, and other items.

3. Advertise your church. Let people know what you are doing, what your needs are. Make your publicity attractive, neat and dignified, in good taste, always considering the church and what it stands for. Spend at least five per cent of your budget for this item. Tell the story to the last man.

4. Conduct an every-member canvass, annually. The educational value of a canvass is fully as important as the immediate financial returns. Allow plenty of time for thorough preparation. Include everybody and make it thorough and complete. Follow it up through the year by group organization of the parish and quarterly distribution of the weekly offering envelopes, as well as quarterly financial statements. Personalize the financial program of the church. It pays.

5. Train people both for present leadership and future service. The Sunday school should teach boys and girls how to become effective church officers and workers as they grow up. See that the curriculum includes classes in training for intelligent membership and competent leadership.

6. Know your job and why you are doing it. It doesn't pay to be hazy and indefinite. What is the purpose of the church? Why do we have a Ladies' Society? What is a church official supposed to do? Be sure that you can give positive and intelligent answers to questions like these.

7. Beware of waste. The resources of the local church should be developed and exploited to the full, but every dollar of the budget should be spent carefully and economically. Money sometimes can be wasted by not spending it soon enough. Take care of your property; it is an important investment. Don't let expensive repair bills accumulate through neglect and delay. Don't lose a good minister or miss a magnificent opportunity for Kingdom building through penny wisdom and pound foolishness.

8. Keep the church credit good. Pay your bills when they are due. Pay the minister his salary regularly, by the week. Remember that if the church does not pay him, he cannot pay his bills when they are due, and the reflection is on you. Keep the janitor and the coal man paid. Church business should be handled at least as well as any other business.

9. Watch your objectives. The church should be businesslike, but the purpose of it should not be merely to make wheels go around. We ought not to rest satisfied until our church program, at every point, is promoting directly the Cause of Christ both at home and abroad.

10. Spiritualize the details. Make the church canvass, in every part of it, worshipful and religious. Dignify the church chores by recognizing them as acts of Christian service. Teach people the fundamentals of Christian stewardship. All business ought to be Christian business and it is the opportunity and duty of the church to set the example within its own household.

## THE PREACHER'S AUTOMOBILE

By SUPERINTENDENT T. S. BROCK,  
Trenton District

WHEN the superintendent was pastor of First Church, Camden, he was allowed one hundred dollars a year for gasoline in pastoral calling. That church found this a very wise investment. It realized that it was not fair to expect the pastor to use his car and furnish the fuel necessary to do the work of a great church. No business house expects its salesmen to furnish the business with a car and if a salesman does use his own car most firms allow him at least five cents a mile for gasoline and upkeep.

Recently the superintendent received a letter from one of his pastors saying that he failed to reach a meeting because on the way he had two flat tires. These must have been well worn, and he further stated that he did not know how he was going to get gasoline to get around his circuit of three churches. His salary was less than a thousand dollars and greatly in arrears.

Last year one of our churches advanced the salary of its pastor one hundred and fifty dollars, which was greatly appreciated. During the past six months that pastor has traveled for church work alone over 3,500 miles. He used his car in making calls in the homes of the people, in visiting hospitals, taking groups to religious meetings, bringing people home from the hospitals, and other church activities. If this pastor had been allowed for the use of his car as commercial houses allow their salesmen or social workers the sum would have been greater in the six months than the advance in his salary for the entire year.

No pastor makes any complaint about the service he may render with his car, but many people do not realize the great expense involved in that service for which no apportionment is made in the church budget. Recently one pastor found his car was costing so much that he sold it and depended upon public conveyance for his pastoral service. Of course this was not satisfactory to him or to his church.

Back in the days of the circuit riders many churches provided for "horse hire" or provided the hay for the parson's horse. We still have one church on this District which has an allowance for "horse hire" that buys gasoline for the preacher. Telephones in the parsonages, stationery for the church, and preacher, and gasoline for the parson's car are apportionments that should appear in every church budget.

## MEDITATION BEFORE SERVICE

"Christ loved the church"; 'tis written in  
God's word,

And as his children came to know the Lord  
They gathered here, upon the Sabbath Day,  
To hear the preached word, to sing and  
pray.

They loved the church; 'tis proven by this  
place

In which they worshipped as they sought  
God's face;

To which they brought what offerings they  
could give;

From which they went resolved for Christ  
to live.

I love the church; for me 'tis Holy Ground;  
Through it the life eternal I have found.  
Dear God, may I a worthy servant prove  
Of him who "gave himself for it" in love.  
Ephesians 5:25. C. A. S.

## BULLETIN

By CHARLES WESLEY HAMAND, Pastor of  
Greenfield-Rockbridge Charge, Ill.

AT THE first of the month I change bulletins. At that time I run off about 250 copies, leaving the hymn numbers blank, but changing whatever features I wish to make new to fit the season. Usually, this is the call to worship, general confession and closing hymn. For each Sunday during the period in which I use this bulletin I write in the hymn numbers with soft lead pencil. There will always be quite a number of unsoiled copies left in the pews. I erase the song numbers and use them again, so that 250 copies go much farther than the actual number. By this method I get bulletin service for about 50 cents a month.

One feature which I find quite effective is the general confession. I sometimes use the standard ritual prayers of confession and I think they are the best. But I find that our people enter into this part of the service better if the confession is in responsive form. I frequently write my own litanies. Some are seasonal. In two cases I have adapted lyric poems, "A Broken Heart" and "If I Have Wounded Any Soul Today." I find that an occasional change adds reality to the service.

Another feature is the closing hymn. I print this on the bulletin so that there may be no interruption in the climax of the service. Usually the pianist repeats the music of the closing hymn as a meditation during which, following the benediction, the people stand with bowed heads. There is no other postlude. Using the same closing hymn for a month does not seem monotonous. I select hymns with which they are not at first very familiar. I have written a closing hymn, "Lord as from Thy House We Go," to be sung to the tune, "Dix." The words are as follows:

"Lord, as from thy house we go,  
In thy world to find our place,  
Grant that all may surely know,  
The sweet presence of thy face.  
Grant to us thy blessing, Lord,  
In accordance with thy Word.

"May we feel our strength renewed.  
May we know our faith increased.  
By thy Spirit be endued,  
From sin's burdens be released.  
Grant to us these blessings, Lord,  
In accordance with thy Word. Amen."

Our people sing it heartily. There is such a scarcity of closing hymns that I felt the need for one which would send us home with the feeling that the worship service and the sermon had blessed us for life's tasks. In Greenfield we prefer a vesper service to a later evening service. We have a vesper every other Sunday, which gives time to develop some special features. The attendance doubles what we had at a 7:30 service—but that is another story.

## YEAR BOOK

The Bala-Cynwyd-Merion Church, of which Frank Duncombe is pastor, has published a beautiful 68-page, illustrated *Year Book*, containing a church directory, a calendar for the year, an extended section on Christian symbols, and other material of value to church members.

## HYMNS

AT the request of the pastor, Frank C. Green, of Kasson, Minnesota, the choir uses one of the newer hymns for the offertory, thus acquainting the congregation with it. As a result, requests have been received to list some of these hymns for congregational singing.



# Methodists Are One

## IN APPROVING

# The Upper Room

## AS A DAILY DEVOTIONAL GUIDE

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# THE PASTOR'S JOURNAL



Volume XI



Number 5

RESBYTERIAN THEOLOGICAL  
SEMINARY LIBRARY,  
CHICAGO

September

1939

## Hymn for the Reunited Church

**G**O forward, Church of God,  
United in Christ's name;  
March where thy Father's feet have trod,  
Thy cause and sign the same.

Go forward, Church of God,  
Thy parish is the world.  
Thy marching feet with peace are shod,  
Thy banner, Love, unfurled.

Go forward, Church of God,  
Nor mourn thy wounds nor pain,  
Forgetting not the Son of God,  
Upon a cross was slain.

Go forward, Church of God,  
Nor fear the hosts of hell!  
Thy Bishop is the Living God,  
Thy Priest, Immanuel! Amen.

Charles Wesley Hamand.

(Tune: St. Thomas, 227 N. H.)

THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION  
OF THE  
METHODIST EPISCOPAL CHURCH

1701 ARCH ST., PHILADELPHIA, PA.

CONTENTS

Frontier (Editorial) ..... 3

A Minimum Salary Plan That Works, By Ralph Godfrey Saxe ..... 4

Church Attendance, By Earl G. Hamlett ..... 5

Advance ..... 5

An Historical Sanctuary Commemoration, By F. W. Mueller ..... 6

VI—Ministering to the Multitude, By Edward D. Kohlstedt ..... 8

Pastor's Problems, By Harry William Blackburn ..... 10

District Opportunity Study, By Weldon F. Crossland ..... 11

Book Agents, By J. Paul Stevens ..... 12

His Own Evangelist, By W. A. Mansur ..... 13

Mid-Week Educational Night, By R. M. Furnish ..... 13

What Can the Minister Do? By Gordon C. Chapman ..... 14

The Larger Program, By C. A. Bowers ..... 15

After Five Years, By Graham B. Hodge ..... 15

Labor Sunday Message ..... 16

Macedonia for Methodism, By Frank E. Baker ..... 16

Resolutions ..... 17

Income ..... 17

Why? How? What? By Christian F. Reisner ..... 18

Ministers' Memorial Sunday ..... 19

Film ..... 19

Automobile, By W. S. Rose ..... 19

Books Received for Review ..... 19

"Rushin' Parties," By Beth Fisher Howes ..... 20

Home Dedication ..... 20

Outstanding Books ..... 21

Preaching ..... 21

New Books in Loan Library ..... 21

The Minister's Dress, By Russell A. Huffman ..... 22

Before Joining ..... 23

Young People ..... 23

Triplicate ..... 23

Frontier

(Continued from Page 3)

by a young man raised on a frontier ranch whose exploits in breaking from jail, shooting officials, and finally killing himself to avoid capture in an attempted bank robbery, were front-page news over the entire nation.

A week later in coming down through a long but narrow canyon, we were met by officers, with fire-arms, and were warned to look out for our own safety and to report any suspicious circumstances observed. Here scores of armed men had assembled to search out four desperate criminals who had broken jail and were now hiding in a rough country with which they were familiar. Even criminals have to eat and sleep, however, and, just after we had passed through the canyon, three of the group threw down their arms and surrendered, although they had sent word only a few hours earlier that they would fight it out to the death. Two days later newspapers carried a report of the capture of the fourth man. All is not lovely on the frontier.

We found much to encourage. There were two young women who had followed a new project which had attracted multitudes of families. Among these poor people, some of them ignorant and some college graduates, these women are serving as angels of mercy, bringing comfort into new and primitive homes, providing training and helpful leadership for young life, and even organizing a new church which hopes some day to have a home of its own. In spite of work that often involves driving late at night and over rutted roads, which become impassable in wet weather, these loyal workers remain undaunted.

There was the "supply" preacher, who had gone quietly to a difficult field and, with the help of his devoted wife, is reaching an entire group of communities, providing Christian leadership for youth and winning men and women to Jesus Christ.

Also the fine Christian layman, member of a state legislature, who, moved by the appeal of one mother that she might have some Christian ministry for her children, drives miles into the country each Sunday evening to hold a well attended service in a country schoolhouse, to which people come from long distances. For nearly two years, he has been carrying on this service. We thought of the lay preachers of England and wished that the number of such workers, who were willing to pay the price of service, might be multiplied in America. This man grew up on a ranch and he knows what it is to live without the direct ministry of the church. Fortunately, it was in a home where the daily altar was maintained and religion was made a part of life.

On the old frontier are some of the best trained, most devoted and most capable of pastors. Yet, if the work in some places is to move forward, heroic retired men, now shaky with years, who have been called back into service to fill the gaps, must be replaced with workers with physical and spiritual strength adequate to a task of unusual difficulty. Recruits are needed as well as the money with which to pay them. (Perhaps we should add that what seemed to us one of the best pieces of work being done on a rural circuit was in charge of a man technically retired, but that was the exception.)

The church has not yet discovered how to pay its men on the frontier a sufficient salary to compensate for the large automobile upkeep and replacement item. We found one recent graduate who, with a wife and child, had reached his field with a fifty-dollar automobile, thirteen years old. Needless to say it was expensive to operate and he was greatly handicapped in carrying on his work. The week of our arrival his income had been \$1.50, and that

(Completed on Page 11)

*The General Conference*

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**THE PASTOR'S JOURNAL**

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# THE PASTOR'S JOURNAL

## *A Magazine of Church Administration*

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## Frontier

SEVERAL thousands of miles of travel just following the Uniting Conference in that part of the United States which scholars say should no longer be called the "frontier" have left some vivid impressions.

"Frontier" or not, the states we visited are still those where the percentage of church membership and Sunday-school enrollment to the total population is the very lowest. Due to conditions of life, type of people, or perhaps the inadequacy of the total program of all the religious groups—or whatever the reason—the names which normally should be on the list are not recorded. A name, however, is merely a name, and perhaps the list does not tell the complete story.

This is truly a land of magnificent distances. Where else would one find such vast stretches between neighbors? Where else would ranch families travel twenty miles to the closest religious service and then attend not in a church but in a ranch house or school building? Where else would young people drive 526 miles to attend an Institute, and where else would a man labor so many weeks or months without seeing the face of a brother pastor?

It is a land of sheep. We drove through thousands of them, piloted at four miles per hour by experienced herders, who divided the crowding multitudes with confident skill. Of course, it is also a land of cattle, wheat, alfalfa, beans, and almost endless sage-brush. It is the home of magpies, gophers, coyotes, and antelopes. It is a place of mountains and mines of many sorts, of miners and of prospectors. It is a land of dams and ever more dams—dams of concrete, dams of earth, dams for flood control, dams for irrigation, dams for power!

Enormous population shifts have taken place on the old frontier. In general, this has been from the dry-land areas to the irrigated regions and to the cities, which are beautiful, well-ordered, thrifty and growing. To understand this situation, one must recognize that even the "dry" land must be classified, for some of it is merely dry, while other vast territories are "very dry." It is from the very dry regions that people have been moving. Large expanses of territory settled with optimism thirty or more years ago have smaller populations than they once had, while many new areas, into which the life-giving water has come, have witnessed the development of new projects and communities.

In some places the economic problem is acute. In one community we were told that 90 per cent of the Methodists were living on government relief.

This, too, is the land of the dance. To be sure dancing is not limited to the frontier, but here it seems to occupy a peculiarly important place. Dance halls abound and they are frequently used. It sounded strange in an extended sage-brush area to hear the pastor report that his chief problem in enlisting the interest of young people in the church centered around the "night clubs."

We like to think that open spaces are conducive to righteous living, yet we talked intimately with those who had had some part in the excitement created (Continued on Page 2)

# A Minimum Salary Plan That Works

By RALPH GODFREY SAXE, Pastor, Califon, New Jersey, and Treasurer, Newark Conference Commission on Ministerial Support

FIVE years ago there were full-time members of the Newark Conference receiving a salary of less than \$1,000 a year. Today the minimum salary is \$1,350! And it is being paid! In addition to this, the Conference has been able to give material assistance during the four intervening years to more than twenty-five emergency cases—sickness, accident, death, and cases of economic distress.

Here is a plan that works for the relief of financial stress among the ministers! And its success has been due to the fact that the entire Conference membership has cooperated, that from 92 to 97 per cent of the assessable Conference members have contributed every year and that during the four years *every assessable man has shared* in the work by paying on his assessment!

For a number of years the Newark Conference had set a minimum salary of \$1,800 "as a goal." Salaries were raised to this minimum in a very few churches. A sustentation fund was raised by an assessment on a percentage basis on the salaries of pastors receiving more than \$1,800, but only a few ever paid it and the amount coming in grew less each year. Furthermore, the Conference forbade the use of these funds except in emergency cases arising in the families of men receiving less than the "minimum."

In the winter of 1934-35, a small group of ministers met informally to consider what could be done to make the social ideals of the Conference more real. A survey was presented showing that 35 per cent of the Conference members were receiving less than the "minimum" and that nine per cent were receiving less than \$1,200! As a solution this group decided to suggest that a realistic minimum be set and that a new assessment plan be set up. But how could this be brought about?

Feeling that the Conference session offered too little time for a real discussion and that, without being prepared for it, the majority of members would vote to postpone action, this group proposed to the Social Service Commission that a number of seminars be held. Bishop Francis J. McConnell agreed and seminars were held in various sections of the Conference. One subject discussed at length was the matter of a real minimum salary.

Out of the free-for-all discussion there emerged a greatly modified plan, embodying the best thought of the whole Conference. As a result, when the Conference session was held, the plan was overwhelmingly approved and went into immediate effect.

Essentials of the plan were as follows: first, the Conference set the minimum for the first year at \$1,200, and adopted a scale of assessments, beginning with an assessment of \$2.00 for a man receiving \$1,800, adding \$1.00 per \$100 to \$2,500, then \$2.00 per hundred up to \$3,500, \$3.00 per hundred from \$3,500 to \$5,000, and \$4.00 per hundred beyond that. Later, the maximum was fixed at \$150.

Second, the Conference forbade the appointment of full members of the Conference to churches paying less than \$1,200. This proviso was to go into effect for the next Conference year.

Third, as churches in the midst of depression protested further apportionments, each church was asked to contribute one communion offering a year to the fund.

At the end of the year the minimum had been met, and a new minimum was set at \$1,300. The following year this was made \$1,325. And for the current year the minimum is \$1,350.

Why did this plan succeed where the other had failed? The answer is three-fold: it was adopted only when the Conference had been prepared for it by adequate promotion and education, the plan adopted was realistic, and it was carefully administered and followed through.

I say the plan was realistic. It set a minimum that was low, but attainable, and, when it was attained, there was great satisfaction throughout the Conference because the plan worked and had achieved the goal set for it. The setting of a realistic goal meant also a relatively low assessment on the ministers. An assessment of \$9.00 on a man receiving \$2,500, or of \$29.00 on a man receiving \$3,500, or of \$59.00 on a man receiving \$4,500 is not an impossible assessment. In my opinion, many minimum plans have failed because the minimum salary was set too high. This called for a high assessment, and men unsympathetic with the plan refused to cooperate, with the result that the next year a few more luke-warm ones fell by the wayside and the plan gradually collapsed with its own weight. On the other hand, our plan has not fallen below 92 per cent of participation, and in its fourth year received payments from 115 out of 121 assessable men—a record of 95 per cent.

Another thing is that we plugged the holes at the bottom by prohibiting the appointment of ministers to places paying less than \$1,200 in salary. It is simple arithmetic that it will cost you \$1,000 to raise the salaries of five men from \$1,000 to \$1,200, but the same amount of money will raise twice as many men from \$1,200 to \$1,300. Yet some Conferences have neglected this simple safeguard.

This latter item has been of tremendous help to the district superintendents who were able to raise salaries or combine charges and lay the responsibility on the Conference.

The final essential of success lies in the administration of the plan. Quarterly statements were sent to the men, based on their current salary. During the first year, while scoffers "waited to see what happened," frequent notices were sent out telling the number of contributors. Within six months after the first statements were distributed, 105 out of 125 men had already made some payment and, by Conference time, 122 were sharers in the plan.

Not all paid their assessments in full. Some were still skeptical. Some were in difficult financial situations themselves. One man wrote, "I cannot pay in full as I have seven children, five of whom are now in college, but I am sending something to show my interest." The commission has always received these partial payments with thanks, made the men feel that they were cooperators even if they could not pay in full, and has received full payments from over 80 per cent of the men.

Some men feared that churches would fail to assume their responsibility in paying salaries, and would expect the Conference to pay them, but the churches have responded magnificently and have done their share in qualifying themselves as full-time appointments.

We have had to guard ourselves in situations where churches could not pay the salaries in full for local economic reasons. These cases, which were not on our budget, have been helped from our emergency fund. This fund is raised by the offerings from the churches. The budgeted supplemental salaries are raised by the assessments on ministers' salaries. We publish in our annual report the names of all

(Completed on Page 5)



# Church Attendance

By EARL G. HAMLETT, *Pastor at Memphis, Tenn.*

CHURCH attendance is not on the increase, and the future is not bright. The holy day is more and more becoming a holiday. The additional leisure given the American people has not greatly increased church attendance. People who seldom or never attend, have no great appreciation of the church. Carelessness in this regard can never be proof either of piety or love for Christ. I do not believe that there is a great church in the world where its members are careless or indifferent to its worship services. If we expect little of our people we shall receive less. One can more accurately determine the health of a church by its attendance than by any other standard.

To say that nothing can be done about this matter of attendance is defeatism. It is to close our eyes to the fact that at least one denomination is doing something about it.

A frontal attack will do only harm. There is nothing to be gained by decrying the situation to the faithful. Every word concerning it should be said with faith and confidence. It is awful to be told that you are very sick and have no remedy prescribed for your recovery. Much depends upon the minister. A man who can preach can draw the crowds. A minister's ability and fitness has much to do with church attendance. He will always have more to do with it than any other person, therefore, it is the part of wisdom for every denomination to examine its method of pulpit supply. But there are congregations that attend better to hear the poorest of preachers than other congregations to hear the best of preachers.

We need to believe and teach that regular church attendance is essential to the spiritual life of people, that carelessness in this regard is a sin. We should teach this to our children. Why should not the church be thought as essential to their welfare as the public school? We shall have to be converted at this point, because we have no very great conviction about it at present.

We should believe in the Sabbath as a day necessary for the spiritual welfare of man—truly made for his deepest needs. We should preach and teach, in season and out of season, not the "rule" but the "principle" of Sabbath observance, until, by precept and example, our good and dependable members will have a conscience about this matter. The church has first claim on the Sabbath. If the church is not worthy of this, it is not important enough to claim unredeemed humanity for Christ.

The central church service should be magnified. This is the name that we have given in the Memphis district to the common worship services. In two years of emphasis some churches have increased the number of church-school pupils and teachers who stay for the central church service by fifty per cent. Enough has been accomplished to show what could be done by a church-wide participation.

The central church service is the heart of all church life. It is the spring of inspiration for all church activities. Where there is a decreasing attendance at this service, there will be declining health in the organizations within. There will be no revival for which we now work and pray until this emphasis is made with conviction and earnestness by the whole church through an educational program, which will motivate every local church. The teaching of the church today will be the practice of the church of tomorrow. The denomination above referred to has done this for a quarter of a century. In universities, colleges, schools of theology, in record system with a check on teachers and pupils published each Sunday, in teacher training, in missionary societies and in every class and department of church school,

it has been constantly emphasized. This church has expected much of its people and it has received much. More than any other one thing this accounts for its unprecedented growth. By neglect we have a generation careless and indifferent to the central church service. Any education that fails to educate in this regard is not educating as it should. Let us do something about it.

—*The Christian Advocate*, Nashville, Tenn.

## Advance

NATHANIEL F. FORSYTH, secretary of the Division of Religious Education in the Local Church, reports that the average attendance at Sunday church schools throughout the United States for 1938 represented a gain of 33,139 over the preceding year. There was a gain in the number of classes for pupils under eighteen years of age, of 316, and an increase of 454 in the number of organized departments. There was also a gain of 12,385 in the number of accessions to church membership from the church school. Substantial gains were also noted in leadership training classes, in the number of vacation church schools, the enrollment therein, the number of week-day schools, and enrollment. There was a gain in Rally Day offerings, and a gain in the total giving to the missionary and benevolence causes of the church, through the Sunday School.

## Salary Plan

(Continued from Page 4)

men receiving supplemental payments and the amounts paid, but we have never made emergency payments public. In treating cases of short salaries we have never anticipated the shortage. If, at the end of the year, the salary really is short we have paid something, but we have not guaranteed to bring these salaries up to the full minimum. We have never had more than two or three such cases in any one year, however.

"By such a scheme you will subsidize inefficiency," we were warned. Here again we have avoided the difficulty. Some men who received help have later become contributors to the fund by receiving salaries of more than \$1,800. The key to avoiding this very real difficulty lies in the fact that the raising of a salary to the minimum is not mandatory. Each case is considered on its merits. When the district superintendent feels that a man has been so inefficient that he is responsible for his own low salary, he so states to the Commission and such a man's salary is not supplemented to the full minimum. This proviso gives teeth to the law and has been used effectively once or twice.

Our experience proves that when ministers really set out to do their part of brotherly sharing, both churches and men will cooperate. We have never taken Conference action to force payment, have never published the names of delinquents, nor have ever done more than use moral persuasion. And 95 per cent of the men have responded.

The plan is not perfect. Many feel it does not go far enough. It does not remove the stigma of the salary rating which is the bane of the Methodist minister's conference-standing. But it is a very effective stop-gap until something better is worked out. It is at least a practical demonstration of the principle that the strong ought to bear the burdens of the weak.

# An Historic Sanctuary Commemoration

By F. W. MUELLER

Superintendent of the Department of Church Extension

**A** BISHOP, a clipping from an Advocate, and a multitude of cooperating factors, brought about an historic Sanctuary commemoration which proved to be the largest Methodist supper or dinner gathering at Kansas City during the sessions of the Uniting Conference last May. The date was May 9, 1939, just two hundred years after John Wesley, Methodism's Sanctuary Builder, began with the erection of the first Methodist Chapel in the world.

The bishop in this series of events was the ever alert and universally honored and loved chairman of the Methodist Episcopal section of the Commission on Interdenominational Relations—Bishop Edwin H. Hughes. The clipping, discovered by Bishop Hughes, came from the Christian Advocate—Cincinnati Edition. In one of his uniquely helpful letters to the Superintendent of the Department of Church Extension, which are prized so highly, was enclosed a reference to the purchase of the lot at Horsefair, Bristol, England, by the founder of Methodism on May 9, 1739, and the laying of the corner-stone for the first chapel three days later with the cryptic remark, "Could this event be celebrated?" This started a long train of thoughts out of which emerged the above referred to Sanctuary Commemoration Supper to which 1,013 men and women, delegates to the Uniting Conference, and other ministers and laymen came with an overflow of over 200 which, much to our regret, could not be accommodated. What a task it was to find a dining hall spacious enough to serve such a large company of Methodists. Every large hotel and Masonic temple in Kansas City was canvassed but all were too limited to care for the 750 celebrants we hoped to have for this important occasion. City authorities then suggested using Exhibition Hall on the ground floor of the imposing Municipal Auditorium in which the sessions of the Uniting Conference were held. Then we had the problem of finding a caterer who could furnish tables, chairs and table-ware for a modest meal to so many. Following the scriptural method in the feeding of the 4,000, the participants were gathered about the table in groups of 10, 20 and 50. Whereupon, from a hidden booth, the announcer, through specially installed microphones, said,

"Will the guests please give attention for a moment? It is desired that each of you shall shake hands with the neighbor to the right and to the left of you and while engaged in this exercise of felicitation, tell, with a smile, each other your name and place of residence. Later in the program, when the guest book comes your way, we would appreciate having you record your name and the place where you have the honor to live."

"Will you now please join in singing John Wesley's Table Song?"

"Be present at our table, Lord;  
Be here and everywhere adored;  
Thy creatures bless; and grant that we  
May feast in paradise with Thee. Amen."

The volume of this song prayer which then poured forth was indeed inspiring. When it had died away, Dr. G. W. Haddaway, the Church Extension executive of the former Methodist Protestant Church, invoked divine blessings on a Methodist gathering, the type and size of which had rarely, if ever, been assembled for a commemoration occasion.

While the meal was being served, table music was provided by a lady harpist ranking high in professional musical circles, who, when she "saw the multitude" and sensed the historical significance of this "love feast," donated her serv-

ices although some friends had engaged her for the evening for a definite consideration. Under the training and direction of Miss Hannah Fletcher of Los Angeles, a chorus of 80 high school girls clad in white, adorned with blue streamers bearing the legend "200th Anniversary Wesley's Chapel," entered the great hall from the rear and marched in single file to and fro, passing the various guest tables singing, "There's a church in the valley by the wildwood." Placards carried by every tenth girl and shown to the diners as they filed by, gave out the information: "A small beginning"; "The chapels increased"; "They multiplied on our shores"; "The Indians attacked them"; "They grew more numerous"; "They provide security"; "They kept on increasing"; "They are invincible"; "The three Methodisms have 46,000 churches." After the chorus had gotten into formation on the platform, the audience was led in a brief "sing" of a half dozen or more of Charles Wesley's hymns, at the conclusion of which ten girls of the chorus stepped forth and announced:

"Of all the stories one could tell  
We're certain none you'll like so well,  
As what you're now about to hear;  
So lend us, patiently, your ear.

"And may through what this program brings,  
As praises to God's House it sings,  
Bring back to you in memories bright  
Your place of prayer, your soul's delight."



Bishop E. G. Richardson, representing Bishop Asbury, with the Rev. H. W. Bartley, representing Black Harry

From the hidden booth the microphone took up the story of the building of the first Methodist chapel in the world, emphasizing the fact that the great founder of the Church, after preaching to thousands "out-of-doors," as Whitefield was doing with such tremendous success, soon discovered the necessity of having chapels to make the work of the new societies really effective and permanent. From the announcer then came the statement,

"The importance of this attitude and what resulted therefrom will now be demonstrated by Mr. Wesley himself who, because of the significance of what happened then, and the historic appropriateness of this 200th commemoration of that occasion, desired to be present this evening, at least in spirit. The one



selected to appear in his stead has exemplified in his remarkable leadership, especially in the years of unification planning and promotion, many of our great founder's choice qualities of spirit and resourcefulness, so that Mr. Wesley should feel quite safe and satisfied in being thus represented."

The lovable Bishop John M. Moore of the former Methodist Episcopal Church, South, then appeared with some ministers and engaged in the following colloquy:

*Mr. Wesley:* "On Saturday evening, March 31, 1739, I reached Bristol and met Mr. Whitefield. I could scarcely reconcile myself at first to this strange way of preaching in the fields of which he set me an example, having been all my life so tenacious to every point of decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church."

*A Minister:* "I quite agree with you in this matter and so I was happy when I learned that you had in mind to make arrangements for a meeting house."

*Mr. Wesley:* "Yes, I finally decided it was necessary that we should have a place to meet. Recently I was preparing to set out for Pensford having had leave to preach in the church when I received the following note: 'Sir, our minister having been informed you are beside yourself, does not care you should preach in any of his churches.' I went, however, and about a half of a mile from the Pensford Church I preached, 'Christ, our wisdom, and righteousness, and sanctification, and redemption.' Then I went to Bath the following day but was not suffered to be in the meadow where I was before."



Bishop John M. Moore, representing John Wesley

*Second Minister:* "I cannot understand why we should have such opposition."

*Mr. Wesley:* "It is because of the people and what happens. While I was preaching at Newgate, one, and another, and another sunk to the earth. They dropped on every side as thunderstruck. When I preached at Baldwin Street my voice could scarce be heard amidst the groanings of some and the cries of others, calling aloud to Him that is 'mighty to save.' But at that many were offended and some angered. I then decided that we must have a place of our own and so I took possession today of this piece of ground near St. James' churchyard in Horsefair for £52/10. I am delighted that the work of building this meeting house can begin at once. A corner stone is to be laid day after tomorrow. I shall expect a large group of our followers to be present."

*Third Worker:* "We shall invite them all to come. Only the great God can know of what signal importance this event may be. Adieu."

*Mr. Wesley:* "God bless you."

The building of chapels was soon transferred to the United States. It was, therefore, significantly appropriate to portray Bishop Asbury's journey on horseback to the Virginia Conference. For this scene we had secured Bishop E. G. Richardson whose interest in church extension service and our present program has always been an unflinching encouragement. From the microphone came the statement:

"The first Methodist chapel has a claim on our attention and on our hearts of special significance. It was from this chapel at a later Conference held in Bristol that Francis Asbury, one of Wesley's preachers, was sent to America, who then at the Christmas Conference in Baltimore became America's first Methodist bishop. We are honored in having this great Methodist leader with us tonight, if the weather and the bad roads did not detain him. Ah! Here he comes!"

It was a spectacular moment, however, not without dignified appreciation of its historical significance, when Bishop Richardson, representing Bishop Asbury, having with him, filled with books, Asbury's saddle-bags loaned to us for the occasion by some Baltimore friends, came riding in on a "live" horse. After he alighted he shook hands with a half dozen preachers who greeted him heartily. Black Harry, who always accompanied Bishop Asbury, was represented by the Rev. H. W. Bartley. He took the horse away and put it up for the night. The preachers surrounding the Bishop then said:

"We are so glad you finally arrived. We had great concern about your traveling in this rainy and stormy weather."

*Bishop Asbury:* "Yes, I had quite a time getting here. After the Baltimore Conference I set my mind on this trip. My horse failed and Providence seemed dark, yet I was unwilling to give up my visit to the South. At the Baltimore Conference there was a considerable change of preachers from North to South but all was conducted in peace and love."

*Preacher Jarrett:* "I reckon you're on your way to Petersburg, Virginia, to hold the conference."

*Bishop Asbury:* "Yes, I can only tarry here for a little rest for the night. Riding, preaching and class meetings on the way leave but little for reading and writing and rest and not always enough for prayer. Something might be gained, could I pore over a book on horseback as Mr. Wesley does in England, but this our roads forbid. However, I make it a rule to spend an hour morning and evening in meditation. I like to know my preachers do likewise. I brought some books along which I shall be very glad to have you read and then pass them on to the next one."

*Preacher Ellis:* "Oh! Thank you! We are so glad to have them. Back into the woods where I live, books rarely find their way."

*Bishop Asbury:* "I shall be glad to know that these books are being read diligently. I also wanted to counsel with you about the building of churches wherever they are needed. I trust my preachers will give close attention to these chapels so they may be kept in good condition. In Hillsborough I walked to the church. This was once an elegant building but within it is in ruins. We must give God's House the best of care and in erecting these places of worship we must inspire our people to assist in the work in whatever way possible and by all means avoid incurring debt. But I must cease now and get some rest. A few days ago I injured myself by speaking too loud and too long. I rode 7 miles and got wet, had poor lodgings with plenty of mosquitoes. The next day, poorly as I was, I had to ride 17 miles and preached while I had a high fever. I then laid down on a plank. Hard lodging this was for a sick man. I am sure I will get a good night's rest here at Brother Ellis' home. I bid you goodnight."

Hereupon the announcer pointed out that the program of Church Extension activities has had an exceedingly large and important place in the growth of the Church. To emphasize the small beginning, a small boy clad in the uniform of Little Lord Fauntleroy, hurried to the platform and told his story.

"Some people, I guess, don't expect me to amount to much, I have so little and need so much. I heard someone say, 'What can you do with \$250 even if it is a gift from a Bishop, when you ought to have hundreds of thousands of dollars!' My grandmother often told us children the story of the little boy who had only five loaves and two fishes in his basket. I suppose he got the loaves out of his mother's bread box, but I wonder where he got the fishes; well, anyway, they fed over 10,000 people, counting the women and children, out of this little boy's basket and still had 13 baskets full left. I suppose they gave that to the many boys who must have been there for a second helping. Going to Sunday school with my Daddy last Sunday, we met a great big man. My how tall and broad-shouldered he was! I asked Daddy, 'Where did he come from?' and Daddy said, 'From a very small beginning.'"

He was followed by the tall Dr. T. D. Ellis, the Church Extension executive of the former Methodist Episcopal Church, South, pointing out that our combined Methodism will be operating its far-flung program in 46,000 churches as radiating points. Over 40 million dollars in Church Extension grants, together with 15 million dollars in loan funds and trusts, represents now the investment of the three communions in producing God's House. The tre-

(Completed on Page 17)

# VI—Ministering to the Multitude

Scripture: Luke 13:22-34

EDWARD DELOR KOHLSTEDT

CITY crowds stirred the soul of Jesus Christ with compassion. Milling multitudes reminded him of flocks of frightened sheep without the guidance of a faithful shepherd (Mark 6:34). Their needs challenged his constant concern. His heart went out to them in tender solicitude.

Twenty centuries have neither muffled the sob-choked voice that broke the stillness on Olivet's brow, nor taken the heartache out of our Saviour's lamentation over an ancient city whose problems and possibilities he visioned with such crystal clearness (Luke 13:34).

### City and Church

City census records remind us that the United States is rapidly becoming a nation of cities; that ultraurbanization is a characteristic trend of the times. During the last 125 years the number of American cities with a population of 25,000 has increased from four to nearly four hundred. We now have nearly one hundred cities with a population of 100,000 or more. From 1900 to 1930 our urban dwellers increased from 40 to 56.2 per cent and in some states they range as high as 90 per cent. The spectacular growth of American cities from 1920 to 1930 is shown by the following partial list:

(1930 Federal Census)		
City	Population	Per Cent
Atlanta, Georgia	270,366	34.7
Peoria, Illinois	104,969	37.8
Jacksonville, Florida	129,549	41.4
San Antonio, Texas	231,542	43.4
Birmingham, Alabama	259,678	45.2
South Bend, Indiana	104,193	46.7
Forth Worth, Texas	163,447	53.4
Wichita, Kansas	111,110	53.8
Memphis, Tennessee	253,143	55.9
Dallas, Texas	260,475	63.8
Flint, Michigan	156,492	70.8
Tulsa, Oklahoma	141,258	95.9
Tampa, Florida	101,161	96
San Diego, California	147,995	98.1
Oklahoma City, Oklahoma	185,389	103
Chattanooga, Tennessee	119,798	106.9
Los Angeles, California	1,238,048	114.6
Long Beach, California	142,032	155.4
Miami, Florida	110,637	273.7

Our population status is illuminating:

Foreign white stock: by origin, 38,727,593; by birth, 13,366,407. Of the 13,366,407 foreign-born whites 10,400,000 are more than twenty-one years of age, and fifty per cent are home owners; 7,627,436 are naturalized citizens, while 1,218,416 have taken out their first papers. The assumption is that most of the 5,000,000 aliens now sojourning in the United States will eventually return to their native countries. In 1932, including 30,000 deportations, 300,000 foreign-born white people went back to their respective fatherlands, while only 40,000 of those admitted to the United States can qualify for American citizenship.

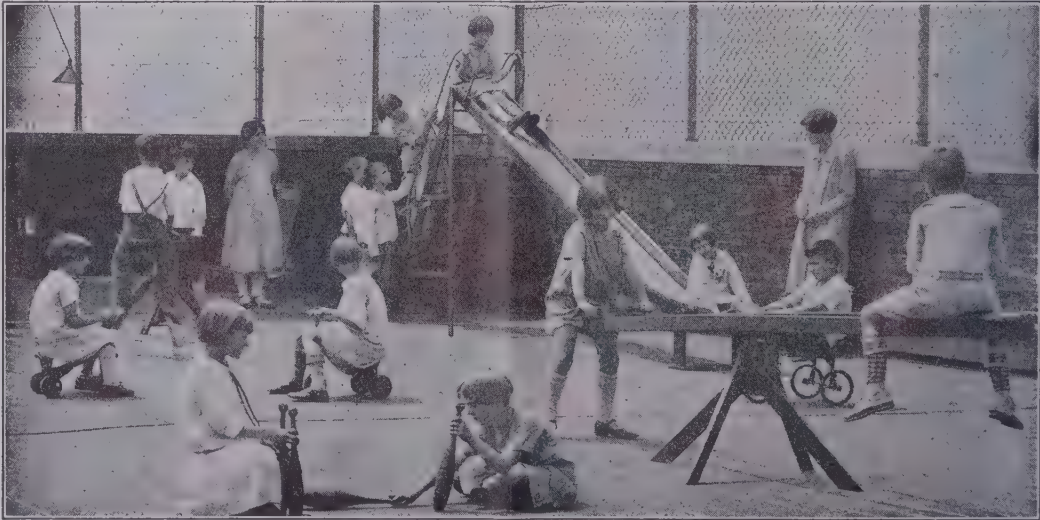
### New York City Population

Year	Totals
1926 (City's Estimate)	6,450,819
1927 "	6,578,603
1928 "	6,706,737
1929 "	6,834,521
1930 (U. S. Census)	6,930,446
1931 (City's Estimate)	7,090,089
1932 "	7,218,223
1933 "	7,346,007
1934 "	7,473,791
1935 "	7,601,575

The foreign born in New York City in 1930 totaled 2,358,686 (foreign-born whites, 2,293,400)—Bronx, 479,451; Brooklyn, 881,571; Manhattan, 689,506; Queens, 268,359; Richmond, 39,799.

Of the foreign-born whites, Russia had furnished 442,431; Italy, 440,250; Poland, 238,339; Germany, 237,588; Irish Free State, 192,810; Austria, 127,169; England, 78,003; Hungary, 59,883.

The importance of the city as a determinative factor in our national life is aptly illustrated by the claim that New York City elects not only its own mayor but also the governor of that state and even the President of the United States. The city is a strategic center where the contrasts of life are sharply drawn; where the struggle for existence is intense; where business competitions are keen; where personal, social, and political problems are subtle and tempting; where the mob, in its frenzy, frequently clamors for the destruction of its only possible saviour. Jesus spent much



If They Play in the Streets, They Must Be Expert at Dodging Trucks or Be Crushed.  
On the Roof of This Home Mission Church They Are Safe



time afield but centered his efforts upon the city. His disciples, responsive to their Lord's missionary mandate, began in Jerusalem and then set forth to make cities the spiritual dynamos of this world.

The challenge of the city is two-fold: it is one of the most intricate problems and wonderful opportunities confronting the church of Christ. It ought to stir the imagination of missionary-minded people. The greatness of the task is an inspiration and a prophecy of possibilities. Here, "where cross the crowded ways of life," is a chance to develop a truly heroic type of Christian leadership, to demonstrate the limitless resources of God's saving grace and keeping power. Jerusalem, the scene of our Saviour's utmost humiliation, sacrifice, and suffering, witnessed the final triumph of our resurrected Lord and became Christianity's first great center to radiate positive spiritual forces throughout the world. The twentieth-century city problem may be intricate because of the complexities of modern life, but it can be solved by the gospel of Christ personified by consecrated Christians.



Making Old Furniture Salable in the Goodwill Industries

A banner mission field for Christianity in this country from the viewpoint of social and spiritual urgency is the large city. In addition to the usual issues faced by missionary agencies in every populous center, cities of this Western world are compelled to reckon with an annual influx of aliens from all parts of the planet. Inadequate housing and playground facilities, slum sections and unsanitary community conditions, economic and political exploitation, juvenile delinquency and adult lawlessness, and racial assumptions and animosities add to the intricacy of the city problem for both church and state.

The perennial problem that confronts the church of Christ in every community, rural or urban, is the problem of the people, their environments and relationships, coupled with the actualities of sin and selfishness. Numbers, racial issues, economic and social situations, add to its complexity. In the final analysis, however, it is the same old heroic struggle to woo and win the hearts of men from the call of the world, the flesh, and the devil. Christian forces, dynamic with faith in God and the immeasurable possibilities of human redemption and character enrichment, have formed the habit of spelling problems with the letters of opportunity. The city problem must be solved by the

Christian church, united and strong-armed, reaching every quarter of our great municipalities with a message that throbs with vitality and hope for mankind.

#### Typical exhibits:

1. *Epworth Community Church*, located in the oldest section of Denver, Colorado, is an exhibit of constructive home-missionary service. This congested area of broken homes and socially destructive saloons was so lawless that twenty-nine churches closed their doors and moved to better parts of the city. An amazing transformation of community life and spirit has been wrought by the social-service program, with its basic spiritual emphases, of this church. This section is now one of the freest from juvenile delinquency of any in Denver.

2. *Fifth Street Community Center*, Philadelphia, within a few squares of Independence Hall, is a functioning League of Nations. It is the resurrected Fifth Street Temple, largely dormant for eighteen years on account of changing constituencies. Centenary resources and the superb leadership of Maurice Levit, a Jewish Christian missionary who has devoted twenty productive years to the glorious gospel task of fusing the representatives from thirty-three different nationalities into convincing composites of constructive citizenship, made it possible for Methodism to grip that supposedly hopeless situation and to render a remarkable service to one of America's most polyglot communities.

3. *The gospel of good will.*—From 1918-1938, Methodism's missionary investment in Goodwill Industries (promotion, maintenance, and buildings) was a little more than \$1,000,000. An additional amount of approximately \$725,000 was donated toward maintenance and buildings for religious and social-service programs in churches and settlements associated with Goodwill Industries. The Goodwill Industries were mothered by Morgan Memorial Church of Boston. They are now operating in about 100 cities in the United States. By skillful utilization of discarded materials and the development of local resources our Goodwill Industries investment was multiplied many times.

#### Financial Record of Twenty Years

Income from sale of reconditioned merchandise in Goodwill stores, sale of rags, paper and other salvage and other industrial activities .....	\$40,318,477
Income raised locally through Community Chests, direct donations, and subsidies .....	8,057,172
Total income raised locally from current operations and service .....	48,375,649
Opportunity wages paid to physically, mentally and socially handicapped persons employed in Goodwill Industries .....	24,321,216
Service wages paid to supervisory and other helpers .....	7,327,930
Other operating expenses, including supplies, rents, heat, light, repairs, insurance, interest, etc. ....	15,715,649
Net worth of buildings and equipment owned by local Goodwill Industries .....	3,906,551

#### Our Objectives

Methodism's social ideals, formulated by the General Conference of 1908, modified and reaffirmed by every later quadrennial gathering, embrace the following clear-cut declarations: (1) equal rights and justice for all men in all stations of life; (2) family protection by the single standard of purity, regulation of marriage, and proper housing; (3) adequate physical and moral safeguards for women toilers; (4) an unhampered development of opportunity for every child and abolition of child labor; (5) the right of employees and employers alike to organize and adequate means of conciliation and arbitration in industrial disputes; (6) the application of Christian principles to the acquisition and use of property.

# Pastor's Problems

By HARRY WILLIAM BLACKBURN, *Pastor at Parkersburg, West Virginia*

THE first great problem of every pastor is that he has enough work to do to keep three or four men busy.

He does more speaking than a lawyer. He must address the same audience twice a Sunday—104 times a year (besides his revival preaching, funerals, and addresses at special occasions) on the same great theme "The Gospel of Christ." He must approach it from every angle. He must be winning in his mannerism, compelling in his logic, and blood-earnest in his appeal. In brief, he must be interesting, thrilling, gripping, inspiring. It is his congregation if he can hold people, and he must address them in such a way that they will want to come back for more.



H. W. Blackburn

He has more studying to do than a student. Most of us in college and seminary thought we were greatly burdened with studies, but the pastor who is really doing his job well looks back through the green fields of memory to those happy days, and realizes he was just learning how to study then. He has more calling to do than a doctor. He calls upon the sick, but he must call upon the well also. When death comes the doctor is through, but the pastor's calls must continue. If he collected on his calls, as does the doctor, he might have an enviable rating in "Dun & Bradstreet." He has more callers than a real estate agent. His phone rings both early and late. He must counsel with individuals and with groups. He must be one to whom the young, the middle-aged, the old may feel free to come and unburden their souls any time, day or night.

He has as much writing as a stenographer. While he does not read his sermons and discourses, yet he must write them, to preserve them and to clothe them in better language as well as to become thoroughly familiar with his thought. His is a heavy correspondence. He must write articles for papers and magazines. Probably he is preparing a manuscript for a book he hopes to publish. The average pastor is not able to hire a secretary, so he writes it himself. He has the work of several ordinary professions in one. Beside all this, he must share the burdens, joys, sorrows, and afflictions of his flock. Preaching is not a lazy man's job.

There is the problem of the predecessor. What shall be the minister's attitude toward his predecessor? By all means, honor him. This is strategic wisdom as well as Christian courtesy. Early in my ministry I was appointed to a city church to succeed a minister much older than I. It had been arranged for me to stay at the home of a doctor who was one of the stewards. As we were eating supper his wife turned to me and said, "Well, I'll tell you, we certainly loved Brother Lane, and we hated to see him move. It seems too bad that the old preachers have to move out to the harder places, so that the young preachers can have a good church." Immediately I sensed the fact that she had expressed the doctor's sentiments as well. Such was my welcome. In reply I spoke in glowing words of my predecessor, commending him and his work in the strongest terms. The next morning in the pulpit I prayed for Brother Lane by name, and with sincerity and earnestness. In my opening remarks I again warmly eulogized the beloved pastor whose term had expired, and said, "It will be impossible for me, a boy preacher, to fill the place of this good pastor of ripened experience. I will need the prayers and sym-

pathetic help of each of you. We meet as strangers. We desire success in our church work. There is one bright omen. This church and the new pastor alike love and honor Brother Lane." His friends from that morning were my friends.

There's the problem of loving your flock, when, I am sure, sometimes some of them are not lovable. But if you prove that, as their spiritual shepherd, you have taken them into your heart and are vitally interested in their welfare, they will soon change their attitude toward you. You are not only their preacher, but you are their genuine friend, and when they learn that fact, it is then that you can really help them. If you have discouragements and fears tell them to God, but never to the people. Your leadership must be courageous and inspiring. Remember courage born of stalwart faith is half the victory. Be a great pastor.

There's the problem of pastoral visiting. We know some who have allowed social, self-indulgent visiting to rob them of the highest efficiency in the pulpit; at the same time we are acquainted with others who have permitted the attractions of reading and study to bribe them into total neglect of pastoral calling. While both types are bad, yet still worse is he who allows his pastoral work to degenerate into mere formal gossiping calls. My brothers, I believe seriousness without sanctimoniousness, geniality without frivolity, frankness without brusqueness, should characterize the pastoral call. We go as the shepherd of souls, and great good can be done by a pastoral call. It has been my custom to pray in the homes where I call, and my experience has convinced me that the people appreciate it.

But who has first claims on our pastoral labors? We might well visit the people, so far as possible, in the following order. First, the sick. None more deserves immediate attention. They are weak and lonely and depressed. They need hope and cheer, they need it now. They will not forget it when well, nor will their loved ones forget, and you have linked them to you with hooks of steel. Go into the sick room with gentle winsome manner, like a confidential loving friend; speak hopeful and cheering words, especially to the genuine Christian. If the sick be unsaved, direct them in special prayer to a saving faith in Christ, and before leaving, a kind word of exhortation may open the way for their salvation. Always pray with the sick. Not in sepulchral tones, however, but rather in hopeful and assuring tones. Make the visit short and depart quietly leaving a remembrance of love and joy and hope. Second, the afflicted. These need you next to the sick and dying. Go to them as frequently as may be possible while they are passing through the deep waters of affliction. You can draw them to Christ as at no other time. Third, the poor. Somebody in your round of visiting must be first and somebody last. If you visit the rich first and the poor last, the latter will feel that it is because they are poor. The poor are sensitive and their life is hard. They will be comforted and cheered to know that their pastor is no respecter of persons. This, I believe, is a vital matter in your hold and influence upon the poor. Fourth, the most distant. These parishioners come the longest distance, and at sacrifice and expense, to greet you at your services. They deserve special attention. I have always made it a point, as do good physicians, to keep the extremities warm, and thus keep up a healthy circulation.

Again there's the problem of the mid-week prayer meet-



ing. To learn the art of conducting prayer meetings profitably is invaluable to the successful pastor. Prayer meetings often become more or less cold, formal, and uninviting. They can be made so interesting, gracious, helpful, warm-hearted and attractive that people will feel it a great loss to miss them. It can be a time of joyful fellowship, fervent intercession and hearts aglow with a sense of the divine presence. To this end the pastor must be the inspiring genius of the meeting. He must come from his Bible and from his knees prepared to feed the flock of Christ. A brief portion of the word of God should be the basis of the service, and it should be so expounded by the preacher that it will come to the people as an inspiration.

The nature of the prayer meeting should be varied so that the people will not fall into ruts. The whole hour should not be uniformly devoted to prayer or to testimony. A mingling of the two, interspersed with singing has always seemed to me the best; and yet, this mingling of prayer and testimony should not be stereotyped. The singing should be brief and largely spontaneous, and a joyful sense of freedom should prevail. In the large city church, as in the country charge, I have found it possible to have a successful and powerful mid-week prayer meeting.

Determine to be a great preacher. Not, however, for self advancement, but for the exaltation of Christ and the salvation of men. This is your chief work. "This one thing I do," says Paul. "Draw all your studies this way," writes Wesley. Study to preach, with this end always in view. Study man, that you may know how to approach, persuade, and capture, his judgment, conscience, and will for Christ.

There are many things that go into the making of a great preacher, but two things are vital, namely, prayer and study. Jesus says, "Pray without ceasing," and a companion command for the preacher might be, "Study without ceasing." We may each of us be scholars abreast with the times. While life is too short for us to attempt to discover for ourselves all knowledge in every field, yet, experts, in each of the arts and sciences, have placed the results of their life work in scholarly volumes, at our disposal, which we may peruse to edification. It is our privilege to glean from the fields of literature, science, philosophy and history those lessons and truths that have a bearing on the gospel message, and that help us more effectively to illustrate and set forth all the great things compassed by the ministry of the Grace of God.

Important as are each of these problems I have discussed, I have yet to state what I believe to be the greatest problem confronting any pastor. That is, the problem of keeping his own soul aflame. It is so easy to let the fires burn low in our own breast. There is a good deal of monotony in the pastorate. We have so many sermons to preach, so many prayer meetings to conduct, so many calls to make, so many groups to meet with, etc., etc. It is very easy to become professional. Often we don't get a great deal of inspiration from others, and our own zeal seems to be little appreciated by the masses, and so the tempter suggests, "What's the use of you taking it all so seriously?" And so, the devil pours cold water on the fires that are already diminishing in our souls.

But, my brother pastors, how vital it is that we keep our own hearts aflame. That we keep a freshness and piquancy in our own experience. A fervor and glow in our own life. In Luke 11:13 we read, "If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Shall we ask Him? His abiding presence day by day will keep our soul aflame.

## District Opportunity Study

By Weldon F. Crossland, Minister of Asbury-First Methodist Church, Rochester, New York

"YOU'VE got something there!" exclaimed an alert District Superintendent as the District Opportunity Study for Home Missions was explained to him. "Something exciting is going to happen when 1,800 leading ministers and laymen begin to study the opportunities and needs of their own districts." His judgment is enthusiastically confirmed by the many District Superintendents who have already started their study with their newly-appointed District Opportunity Committees.

The purposes of this Study in the 350 Districts of the former Methodist Episcopal Church mesh admirably with the interests of each District. They are:

First: TO DISCOVER the unmet home missionary opportunities and needs of Methodism, and to place these before the ministers and laymen of the District.

Second: TO SHOW American Methodism more clearly her home missionary task.

Third: TO ENLIST support locally and nationally to meet these opportunities and needs.

The District Opportunity Committees are already listing the various projects on the simplified study folder-forms, one for "City and Suburban" and one for "Town and Country." The Committee will investigate, study and classify the various opportunities as "Imperative," "Strategic," "Desirable" or "Unnecessary at This Time."

This study is designed for use. The District Committee will keep the folders, laying the important facts of their study before the ministers and laymen at the District Conference. In many cases this report in summary will be mimeographed so that each minister and layman may follow it more closely and may take it home for further study. A copy of the study of each project will be sent to the Annual Conference Board of Home Missions that a comprehensive picture of the opportunities and needs of the Annual Conference may be placed before the conference session.

Most of the opportunities can be improved and many of the needs can be met by tapping the personnel and financial resources of the district. The report at the District Conference will help uncover home talent and leadership. Increased interest and vision will, in many cases, enlist financial assistance. Whatever may be the final form of the Board of Missions under the United Church, this movement, which partakes of the spirit and method of democracy, can easily be adapted and continued.

The officers of the Opportunity Committee of the Board of Home Missions and Church Extension are: W. C. Hartinger, Chairman; Channing A. Richardson, Adviser for City and Suburban Study; A. H. Rapping, Adviser for Town and Country Study; and Weldon F. Crossland, Secretary.

## Frontier

(Continued from Page 3)

had been invested in gasoline so that he could get out to his Sunday appointment.

Another man, also a graduate of a theological seminary, was the only resident pastor in an entire county, and counties on the old frontier are about the size of eastern states. The gas bill runs high. When we murmured in amazement at the achievements of still another consecrated man, he remarked, "Well, I couldn't do it except that I get a pension from the government for war service, and it just about takes that \$50.00 per month to care for the car." (He did not figure that as a part of his tithe.)

The church on the frontier came into existence because home missions provided the inspiring leadership of "Brother Van" and a great host of other worthy leaders. They built well. The church does not need to be ashamed of them or their successors, but there is still a great work to be done which may well challenge the Methodists who are now "one people."

# Book Agents

By J. PAUL STEVENS, Slaton, Texas

"I CAN make you this offer because you are one of the outstanding citizens of your community. My company is doing this just to get this work introduced into a new territory." Thus the book agent's patter runs, and we may be about ready to part with some of our already too meager funds in exchange for some book we didn't have yesterday, don't need today, and won't want tomorrow. Yes, ministers are bothered a great deal by book agents. We seem to be their choicest prospects.

In self-defense we lock our doors, pay no heed to doorbells, or if finally cornered we act impatient and important; and violate all the rules of courtesy in order to keep from listening to book salesmen.

This is the wrong attitude for us to take. We stand a chance to gain by listening to the agents who call at our doors. We ought to receive all book agents cordially and decently and ought to examine their wares, because: 1. It is proper courtesy. They are human beings, and some of them are working as hard or harder than most of us. 2. We ought to be deeply interested in the kind of literature that is being peddled in our parishes. It may have more influence, good or bad, than all of our sermons. 3. We can learn a great deal about books, the agent's and others, and we can learn a little more about the world, other towns, and other ministers. 4. We might want to buy their book.

These reasons should demonstrate that it is worth while to receive the book agent when he calls, give him as much time as we can well spare, and listen to his proposition carefully. We don't demonstrate our own importance by acting restless and disinterested. It is no tribute to our pastoral attitude to listen impatiently. Besides, if we are uncivil or discourteous to salesmen, the word will get noised abroad. They travel widely, and they sometimes talk.

Copy and keep information about his book or set, at least the title, authors or editors, publisher, copyright and revision dates, number of volumes, number of pages, kinds of illustrations, bindings, and prices. With reference to the price of books it is well to remember that any book costing more than one cent per page is priced high. Watch the salesman's methods. He usually has been trained to sell, to meet people easily, to gain and inspire confidence. We need good salesmanship methods in much of our own work.

But don't be hurried into a sale. Remember that we can say "no" at any time.

When the salesman extends his sample, take it, and examine it closely. Find out if it is a prospectus or an actual complete volume. A prospectus shows only the choicest parts of a work, never the actual average contents. Sometimes all the colored illustrations in a whole set of many volumes will be crowded into the prospectus to make the most favorable impression on the prospective customer. We should not be misled by flashy illustrations in a set, or articles of most recent date. Such things are sometimes sandwiched in old plates to produce an apparently up-to-date work, ninety-nine per cent of which may be decades out of date. In some books we can easily detect this by noting that the page numbers on the old plates skip over the newly inserted pages, or else the latter are numbered 51a, 51b, 51c, etc.

Turn first to the title page. Here we will find the full title of the book, which should clearly indicate its contents, the name of the author or editor, the publisher, and the place of publication. Over the page on the back of the title page we should find the copyright date, and the dates

of additional editions and revisions. Now stop and think. Have we ever heard of the book before? Is it familiar? Is it a standard work? Is it well recommended?\* Do not pay too much attention to the recommendations the salesman shows you. Is the book referred to in competent bibliographies on the subject?

Have we ever heard of the author or editor? What is his standing and authority and point of view? Check up on him if possible. Don't let his high sounding degree or titles deceive you. Is the publisher well known and reliable? Do you have any other books from the same publisher in your library? Are they good, dependable books? Publishers usually hold closely to their individual standards. If the book is not by a well known publisher, our familiar publishers may have a better work on the same subject at less cost. Take with reservation the agent's statement that his book is the only one of its kind. Agents are sometimes biased.

Keep some secondhand book catalogs close at hand. We may find that a secondhand book dealer can get the same book in good used condition for half the agent's price or less. One set recently demonstrated to the writer was priced by the agent at \$37.75 in its cheapest binding. The same set in much better binding was found to be available in good used condition from a Chicago dealer for \$17.00. It pays to look around before buying.

Nothing is free when we are dealing with any salesman. We pay for all we get, and sometimes more, in hidden charges, packing costs, revision service, etc. We should be on guard whenever the salesman begins talking about making us a gift. He is probably inviting us to ride in one of those new cars where you get on for nothing, but "pay as you leave."

Certain unscrupulous agents have their own bags of tricks to use in discrediting other books and sets (one even tried to belittle the *Encyclopedia Britannica*), and in misrepresenting their own products to make a sale. We ministers must be cautious and alert, "wise as serpents and harmless as doves." We should not act suspicious or distrustful in the presence of the salesmen, however, until we have grounds for doing so.

Finally, we should not buy every book that is new and attractive, but only the books that we really need. We should plan ahead to secure those books that will fill out the parts of our libraries that are weak. It pays to buy the best books, even if they cost more. "The quality is remembered long after the price is forgotten."

To remind us: 1. Beware of flattery; 2. Do not buy from a prospectus, or else be prepared for disillusionment; 3. Do not buy at first sight; 4. Do not accept gift propositions; 5. Do not be misled by the names of other subscribers; 6. To check up on agents and their positions, write to: Subscription Books Bulletin, The American Library Association, 520 N. Michigan Avenue, Chicago, Illinois; or The Federal Trade Commission, Washington, D. C.; or The Better Business Bureau, 111 West Washington Street, Chicago, Illinois; or your librarian.

—*The Alumni Review*, Presbyterian Theological Seminary.

\* For comparing and evaluating encyclopedias and dictionaries, get *The Comparison of Encyclopedias* and *The Comparison of Dictionaries*, 25 cents each, from Laurance H. Hart, 21 Forest Street, Cambridge, Massachusetts. They give honest evaluations of all the popular publications in their fields.



# His Own Evangelist

By W. A. MANSUR, *Pastor at Inavale, Nebraska*

THIS story is of a pastor who is doing his own evangelism. It can be done. It can be done successfully. At a Bible study class the subject of "revivals" was discussed. We came to the conclusion, with the help of the Book of the Acts, that a true revival was first for the church itself. Others were to be blessed through the church. With this spirit we held our two weeks of evangelistic meetings.

We attempted to secure an evangelist chosen by the people. Then we tried to get a preacher recommended by the district superintendent. Failing in our efforts, it was proposed that the pastor do the preaching. This was the decision of our official board, and every member backed the plan.

There is advantage in having the pastor do the preaching. He avoids the spectacular and crowd-getting stunts. He will not "hit" at some people or group. He will not put out stock sermons to get people to church just for the time of the evangelistic effort.

The pastor who is his own evangelist knows, if he is wise, how to build for tomorrow. He will try to lead his people to where they ought to be. He would fill in what he thinks they lack in their thinking, their social relationships, their community activities. When the revival is over the pastor would still be in keeping with the people's lives, their thoughts, their relationships, and their activities. He will remain the man of God who leads them.

The preaching program during the "special services" should have a purpose, a central theme, and a plan. It is not a hit-and-miss affair. The preacher is like a builder with a plan for a house, a blue-print for a bridge, or like a traveller with a map and time-table for a trip. With faith as the central theme-thought, the pastor preached the following sermons during two weeks: "Faith—the Main-spring of Life"; "How Prayer Helps Us"; "The Power of Christian Song"; "The Accepted Time for Every One"; "How God Guides Us Today"; "Great Thoughts About Heaven"; "Without Vision People Perish"; "Behold! I Stand at the Door"; "Which Direction Are You Going?"; "What the Church Can Do For Us"; "What Makes Life a Success?"; "Why Does God Let Us Suffer?"; "What's Wrong with the Young People?"; "The Most Common Sin of Today"; "Sleeping in Church"; "The Meaning of Lent for Us"; "The Second Coming of Christ."

One realizes that every sermon must count and get results. It must meet the needs of the hearers. The humor must do a religious service, the hymn must reach the heart, the testimony must do its work. A life is to be won back to the church. A soul must be saved. A heart must be touched. A body must be healed. Doubt, fear, perplexities, sin, misfortunes, and heartaches, these and others must be met, and lives helped.

The preacher is preaching to win souls. People are to be reached during the meetings. The preacher will have to battle through and win for God. If the preacher is friendly and sympathetic, he will be able to win people to the heart of God. Win them, yes, one by one. With thoroughly prepared sermons, with prayers daily to God, and with a heart warm with the love of Christ, I believe most preachers can be their own evangelists in their own churches.

Our period of evangelism reached the Sunday school, our Ladies' Aid Society, and every member of our board. After the last service I called a meeting of the board. I thanked the members for the help they had given. Then I gave each an opportunity to speak. One said, "These

meetings bound us together." Another, "We enjoyed the sermons by the pastor. They helped us." A third said, "The meetings were successful because of the cooperation of every one." A fourth, "The meetings left the church with a fine feeling for every one. Nothing was said just to irritate somebody. The meetings helped us to love one another and stand by each other."

This brief official board meeting closed with prayers by several members. It was touching to hear the aged men and women offer their prayers of thanksgiving to God for the meetings and to rise and shake hands with all those present. As a sequel, we shall hold another period of evangelism, same pastor, same preacher, same people—with a pastor as his own evangelist.

## Mid-Week Educational Night

By R. M. FURNISH, *Pastor at Auburn Park Church, Chicago, Ill.*

A MID-WEEK service, to be worthy of the time and effort necessary to develop it, must have a purpose beyond giving the people a place to go. Otherwise the multiplicity of activities in modern community life does not justify adding another to demand the loyalty of those whose sense of duty takes them to the church every time the doors are open.

The writer believes that a mid-week meeting, to be of the greatest service to the largest number, must have variety, appeal to different types of people, and have a definite purpose.

Over a period of years, the writer has experimented with various types of mid-week services, and has come to believe that variety of appeal is necessary. The latest type of service growing out of this conviction is that conducted in the Auburn Park church during the winter of 1938. Following is the outline:

- 7:30—*Prayer Circle*, in the upper room. Consisting of a bit of scripture, the announcement of a prayer theme, and a period of voluntary prayer.
- 8:00—*Vesper Worship*, in the sanctuary. The lights were dimmed, the organ played a quiet prelude, a robed quartet sang a "call to worship," the pastor read a selected scripture lesson and led in prayer, the quartet brought a message from an old hymn, the pastor recited a religious poem, the congregation sang a familiar hymn and the service closed with words of apostolic benediction.
- 8:30—*Forum Groups*, in the church school assembly. Topics of current interest were introduced, generally by outside speakers, sometimes in united session and other times in separate interest groups. A discussion and question period closed the forum.
- 9:15—*Social and Fellowship Period*. Various church organizations took turns in serving very light refreshments, gratis, just to give the people a chance to linger and enjoy good neighborliness.

No one is left out of this kind of a program. The people can come and go when they please and everyone is satisfied.

**Missionary Day**  
**October 15**

# What Can the Minister Do?

By GORDON C. CHAPMAN, Pastor, Westwood Community Church, Los Angeles, California

IS the church missing its opportunity with regard to marriage and the home? Many sober-minded people are asking what justification there still remains beyond sentiment for a religious rite of marriage. What good reasons can the church give for insisting that its members bring marriage within the confines of its sanctuary? A number of trends are taking marriage away from the church. The state, not the church, has taken the leadership in improving marriage by lifting the standards. State laws, not church laws, demand physical examinations, blood tests. State law in some states requires an interval of time to elapse between application for the marriage license and marriage. Two hundred and forty colleges and universities across the land have introduced courses into their curriculum providing training for marriage. Wedding chapels have sprung up and, in some areas, are doing more business than the churches in performing the marriage rite. Perhaps most serious of all questionings have come from young people themselves. They are asking, is the level of happiness of couples married within the church any higher than that outside the church? Let each of us answer the question for himself. What good reasons can you give for the continuance of marriage as a religious rite within the church?

There is an awakening of interest in the art of home making. Summer camps find that one of the most popular courses is that on "Home Relationships." The Federal Council of Churches under the leadership of Leland Foster Wood, has given yeoman service in opening up the study for our churches. There is much discussion among the younger clergy, but at the actual point of contact between the individual minister and the couple who appear at his study to be married, we weaken. With most Protestant churches there is no requirement of the minister that he shall make any investigation of the young couple before marriage unless either of them has been previously divorced. Shall he delay the marriage to investigate and thus lose the chance of a wedding fee? Does it do any good for one minister to hold up a standard when other ministers in the community will accept any couple without such standards? These and many similar questions dig deep into the issue. Our ministry has not been trained to accept any responsibility in home making. Most of us are quite ready to admit that a very close relationship exists between churches and homes. Churches only grow where homes can grow.

There are at least three things the church could do. The first is the founding of a young people's study group. Let the minister not set himself up as an authority on marriage, but merely accept the responsibility of being a study group leader while the group explores together the meanings that go into marriage. At once several study course books come to mind that would be the backlog of such a group study. Several of Leland Foster Wood's books are valuable, but of greatest value in this area would be his booklet, *Making a Home*. Such a booklet can be a discussion guide, supplemented by Roy A. Burkhart's *Thinking of Marriage*. The latter is a gold mine of suggestive materials to be used as a stimulant to discussion. Best of all is the suggestion in Burkhart's book of projects that can be carried on by the group to make first-hand investigations. These investigations will not add much to the total store of knowledge, but make an excellent point of departure for creative discussion. In the leadership of this study group several suggestions may be added.

Few areas of study are conditioned by the emotional

stability and the wholesomeness of outlook of the leader as is this one. If facts only were needed, books are more adequate than lectures. But involved here is interpretation, for all these "facts" about home making are permeated with very definite Christian principles which can be far better "caught" than "taught." Thus the atmosphere created by the leader is more essential than in study groups in other fields. Thus, the leader has to be shock-proof, friendly and frank. It has been essential in every such study group in our church that we have a fellowship period following the study. About the fireside, with only the fire light to illuminate the room, some happily married young or older couple is brought into the group. Seated close to the fire with the group behind them, the group is free to fire questions. The attempt here is to tie up every discussion with a normal home.

The minister needs help. The problems of marriage belong not only to the minister, but also to the doctor and the lawyer. Among those called before the group have been representatives of these professions. The doctor was the one who gave the story of the human organism, illustrating it with charts. From him the physiological basis of our human relationships in courtship and marriage was made understandable. The lawyer used has always been a judge of a marital relations court who saw the home from the approach of the broken home. A psychiatrist, when available, is of excellent help, providing his idealism is worthy of such a group. No other relationship tests human character like marriage. Hence the need of a thorough understanding of our own human personalities.

A library should be maintained for the use of this group. There is a growing list of splendid books now available. Your local library is often embarrassed in handling some books and usually keeps them on a locked shelf in "cold storage." If the minister or church can maintain a reading library, it will be of two-fold importance. It will help direct the choice of books. Please underline this. There has been much trash written in this field. The best guide for acceptable books is a bibliography prepared by Leland Foster Wood and available from either the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Ill., or the Federal Council of Churches, 297 Fourth Avenue, New York City. This bibliography is of 1935 and hence lacks the latest books. The presence of these books in the minister's library gives him the opportunity for personal counselling with those who desire to read the books.

Projects which the group undertakes will be largely determined by the interest of the group and the trend of discussion. Among those used by this writer are included the following:

1. A survey of the sources of sex information, of value in determining the type of information as well as its source. This writer has never used this in high school groups without afterwards calling in the parents for a round-table discussion of methods of teaching sex. It is of questionable value for the church to short-circuit the home in sex education unless it is done with the aid of the parents. This applies to high school age only.

2. Ideals sought for in our future life partners. This is a survey of the characteristics, physical, mental, social and spiritual, sought in a mate. See *Thinking of Marriage* for a suggested schedule.

3. A true and false test on differences between men and women, really an introduction to the study of the psychological differences between men and women. This has never failed to



cause a riot, the very process of which helped to reveal the differences studied.

4. Financing the home and problems of home management, were problems assumed by one project group. If you don't mind excitement, try a survey on your friends as to the methods used for budgeting the income of the home. From this has followed an interest in consumer education, buyer's guides and similar aids to wise purchasing.

5. A study of the tests now available for discovering personality maladjustments and evaluations by means of which youth can be guided into better home personalities. The group is offered an opportunity to take at least one of these tests. There are several available. The Bernreuter "Personality Inventory," the Hugh Bell "Adjustment Inventory" and the Humm-Wadsworth Temperament Scale. Each of these is provided with scoring devices so that any one with an elementary knowledge of tests can use them.

## The Larger Program

By C. A. BOWERS, *Pastor, Jamestown, Ohio*

A MINISTER is seldom called by God to make a solo flight. More often he is asked to do team-work. He is expected to stake down new areas of life for Jesus Christ in the world as well as to cultivate his little garden plot at home. His interests should never stop at the boundary lines of his own parish.

Once in a generation you may see some paragon of individualism arise who seems to be a law unto himself. Some day you may find his burnt-out remains in a selected list of disgruntled preachers who feel that their talents have never been appreciated. The non-cooperative pastor considers himself a mighty bulwark of protection, as he stands between his people and the program of the church at large with its various appeals for worthy causes. Little does he realize that he is not serving as an asbestos curtain that shields his people from the fires of a world-wide conflagration which he believes is threatening his own little economic structure, but as a wet blanket that dampens their enthusiasm and smothers their desire to share in the work of the Kingdom.

Such a man is to be pitied. He is afflicted with a disease called parochial paralysis. The victim goes groping about his own narrow province of activity fumbling with details, oblivious of the fact that he ought to be a functioning part of the larger church. In its final stage the disease affects the hearing and sight. The victim is unable to hear any cry of need coming from a distance, and is incapable of seeing objectives, no matter how large, if they are outside his own parish, while small ones near at hand are often distorted out of all proportion.

We are a connectional church. The larger program, when administered at regular intervals, will work wonders with the patient. It enlarges his vision, and his hearing becomes so acute that the feeblest call for help will register. It is a powerful mind-stretcher. It is a stimulating heart-enlarger. It makes him a world citizen. It inspires him by causing him to believe he is an important spoke in the wheel, a necessary segment of the circle, a vital part of a glorious whole. Now he goes out pioneering into new areas of life he hardly knew existed, instead of dozing in the chimney corner of selfish isolation.

Thus the church is changed from a dormitory filled with complacent self-centered Christians to a work shop for Christ-centered workers of the Kingdom. The people are no longer drifters but doers; no longer stragglers but strugglers.

The larger program of the church turns difficulties into opportunities, mere men into spiritual giants, weakness into strength, cynicism into faith, incompetency into efficiency, and the Kingdom of God into a reality.

## After Five Years

By GRAHAM B. HODGE, *Pastor at Guthrie, Oklahoma*

IN the seminary we were told that the first five years of our active ministry would determine our future: the study habits we formed, the methods we either stumbled upon or thought out, the parsonage routine we set up, all these and more would carry over with us and color our life's ministry. Be that as it may, I have been looking at myself and I now think there is some truth to the statement that it takes five years for a theological student to shift his mental gears in such a manner that he will become acclimated to the task of running a local church. At least in that time I have learned one or two things.

One of these is that the textual problems of the Bible are not half as important on the charge as we were led to believe they would be. Now I do not want to be misunderstood, for I firmly believe that such matters as "J," "E," "P," and "D" need to be recognized and ought to be a part of every pastor's tool kit, but that does not mean that they ought to occupy the major part of his study time. There was a time I could parrot all the sources in the Old Testament, with their characteristics, yet that information did me little good when I was asked to pray for someone who was ill either physically or spiritually, or both. Thus, I have been compelled to plough virgin soil many times within my own spirit. My note-books, which I still have, do not so much tell me how to affirm God to others when they have lost their starch as they tell me how to refute the Kenite Hypothesis.

Just now the phone rang, and I was informed that a friend had been taken to the hospital. Well, I expect to call on him, but what shall I say? Shall I give him a digest of my note-book on Johannine Literature with particular emphasis upon the authorship of the fourth Gospel; or shall I remind him of the presence of the spirit of Christ, about which the writer of the fourth Gospel, whoever he was, talks much?

Then I have learned that many people confuse religion and theology. Often when they think they are being religious, they are merely thinking in some type of theological terms. "In Adam's Fall We Sinned All" is not religion—it is theology; and if that idea is not as generally accepted as formerly, it is not because of any contemporary wave of irreligion, but a change in theological statement.

I was raised on a spiritual menu typified by that hymn "The Old Time Religion." I believe in old-time religion for the same reason that I believe in old-time geometry; namely, because its premises are still valid. They actually work out to dependable conclusions, whether the man who works them does so by the light of a first-century lamp or by the indirect lighting of a later period. But I have been driven again and again to the conclusion that the way that hymn is often used, it ought to be worded "The Old Time Theology."

When Martin Luther hurled an inkwell at what he thought was the devil, that was his theology expressing itself; but, when Martin Luther insisted upon the right of individual conscience before God, that was his religion expressing itself. When John Wesley declared that to give up witchcraft would be to give up the Bible, that was his theology; when on his death bed, he exclaimed, "The best of all is, God is with us"—that was his religion.

There are a few other things I have learned, but I will not record them here. I hope that ere another five years roll around I will have learned more about being "A Good Minister of Jesus Christ."

# Labor Sunday Message

(Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service. Requested to be read in the churches on Labor Sunday, September 10, 1939, or, if preferred, on September 3, 1939.)

THE recent world conference of the churches held at Madras, India, to consider their missionary task issued to the world a stirring call to fellowship and Christian brotherhood. It is appropriate that the church should speak this word at a time of conflict and confusion. In critical hours of human history God has spoken through his church and redirected the course of human affairs. Once again the church speaks to our age of transition and crisis and lifts up the practice of Christian brotherhood as a commanding ideal above the warring and conflicting ideologies of the hour.

The most menacing evil from which the world is suffering today is lack of brotherhood. This lack has been conspicuous in the relations between race and race, nation and nation, employer and worker. On Labor Sunday our attention is especially directed to the area of our industrial and economic life. It is encouraging indeed that a new spirit of understanding and cooperation is becoming apparent between many employers and organized labor. Widespread recognition of labor unions, the acceptance of the principle of collective bargaining and the regulation of hours and fair labor standards now pave the way for more constructive and intelligent cooperation in American industry.

The trend toward industry-wide organization of employers for collective agreements with organized labor, covering whole industries, offers hope of the more stabilized labor relations and fewer strikes which characterize British and Swedish industry. We heartily commend the efforts of far-sighted American employers toward this end and earnestly hope that such trends may be strengthened.

But today there are other areas of misunderstanding and strife to which we wish to call attention.

At the very time when the interests of workers require cooperation and unity, we see organized labor unable to agree within its own ranks. We would express the hope that the conflict between organizations of labor may be resolved and a genuine unity among all the representatives of labor be realized.

## *Industrial Workers and Farmers*

There is, however, another area to which the church has in the past given little attention—namely that of the relation between the industrial workers and farmers. Because of the lack of personal acquaintance and contacts between these groups, there exists a widespread lack of understanding of each other's just needs and objectives. Prejudice and even bitterness feed on ignorance of these groups concerning each other. Yet farmers and industrial workers have much in common. Both cherish the principle of democracy in organization. Many farmers seek, through their farm organizations, the same essential democratic right of collective action to safeguard their interests as industrial workers seek through their labor unions. The same thrilling spirit of democracy, the same determination to have a voice in their own economic destinies, runs through both the organized labor and organized farmer movements.

Furthermore, many of the alleged conflicts of interest between farmers and industrial workers rest upon assumptions which are without foundation. There are, of course, wide differences in the economic status of farmers and also in the relations of large-scale farmers and employed labor. Doubtless the position of those farmers who own their own land is more analogous to that of the small business man than to that of the industrial worker. Nevertheless, the recent report of the National Resources Committee showed that the median family incomes of farmers and of wage-earners are not far apart and also that the incomes of both are lower than those of all other occupations listed.

It has also been revealed by competent research that farmers' incomes and factory payrolls rise and fall together. While there is need of a just balance of prices of farm products and manufactured goods, there would be little necessity of restricting farm products if the masses of the city and industrial workers received sufficient real incomes to enable them to purchase all the food and clothing needed by their families.

One of the hopeful signs of the times is the fact that labor and farmers are discovering that they are consumers as well as producers. They are finding in the consumers' cooperative movement significant common ground with increasing benefits to both farmers and city workers. The freer exchange of farm and industrial products through consumers' cooperation offers

at once a more abundant economic life to both groups and brings them together in what Dr. Toyohiko Kagawa has called a system of economic brotherhood.

## *Cooperation Among All Groups Needed*

We would point out again that the basic need, not only of farmers and labor, but of all economic groups, including employers and consumers, is to develop a broad understanding, a sympathetic attitude, a mutual loyalty and a spirit of confidence and goodwill. The soundness of these fundamental principles of Christian brotherhood affords the only sure basis for democracy and offers the only hope of the economic adjustments necessary to a practical and material solution of the problems which now confront us.

With this vital spirit of brotherhood and determined goodwill, all economic groups will be able effectively to deal with such basic violations of brotherhood and good economics as enforced unemployment, which falls with tragic effect on both rural and urban youth. Until unemployment is abolished and economic life is stabilized on high levels of production and just distribution, there remains a danger to our democratic institutions. Until unemployment is abolished, there can exist neither a sound economic order nor a Christian brotherhood.

In conclusion we remind the church that if nations, races, industry, labor and farmers are to find a true basis of Christian democracy, it is her responsibility and privilege to sound in this hour the clarion call of brotherhood and lead mankind out of its present strife into the fellowship of Jesus Christ, who is our hope of brotherhood and the author and finisher of our faith.

## Macedonia for Methodism

*By Frank E. Baker*

IN the mysterious working out of God's Providences, man is oftentimes somewhat more than confused by God's deviation from man-made patterns. The roar of the mighty wind, the grinding of the earthquake is not God, so we are told, but in that inner urge that directs and moves man, there God is.

Near Troas where Paul once stood, mighty legions have thundered over into Macedonia. Great kings have sat on pompous thrones and have waited vainly for the victories from these legions. It is unlikely that God was there. When Paul at Troas heard the call "come over into Macedonia," God must have been there for all European and western civilization was changed by his affirmative answer to the invitation.

A great Uniting Conference at Kansas City has been concluded. The last point of order has been made and the last numerical superlative—it is to be hoped—has beaten upon the eardrums of helpless auditors. Judging by the results achieved, God must have been there, but possibly not always where He was most advertised to be.

Methodists are now back in their home churches and, like Paul, will be given Macedonian opportunities. Some boy in a slum section of some city is headed for the ministry or medicine in 1959 or for the electric chair at an earlier date. A peon in South America, smoldering with superstitious ignorance and hate, will lead his people into either bloody and blind revolution or into a gospel-inspired readjustment of social opportunity. A Negro, rich in intellectual and spiritual capacity, will become an outstanding contribution to the welfare of mankind or a dangerous and heavy burden upon society. And in our own community or even our own church, in some fine young person an immature brain, tortured and vastly confused by the tumultuous struggle between national and individual truth and falsehood, may be steadied and given direction by the gospel story of another young person who 2,000 years ago victoriously faced the same tumult. This gospel story may mean the difference for our young person between a suicide's grave and leadership in the church and community.

Macedonia for Methodism is wherever there is human need—not impersonal mass need—but the torn heart, smoldering brain, the weary and depressed soul of an individual human being. Paul heard the Macedonian call and Methodists can and probably will answer theirs. For God works in a mysterious way and His wonders we must perform.



## Sanctuary Commemoration

(Continued from Page 7)

mendous responsibilities resting upon the shoulders of those charged with the administration of such vast interests must be apparent to all. Dr. Ellis then in the name of the Church Extension executives of the three communions welcomed the great gathering in appropriate words and called on the girls' chorus to give additional emphasis to our hearty greeting by singing a message of welcome.

Hail, O hail to this occasion  
Where three Methodisms meet,  
And in happiest relation  
Joyfully each other greet.  
Here in festival elation,  
We unite to celebrate  
Wesley's laying the foundation  
For the church near Aldersgate.  
We have come to bid you greetings  
On this great historic night;  
And we trust of all the meetings,  
This is one to your delight.  
For it brings to our attention,  
That in 1739,—  
May the 9th's the date to mention,  
Of the chapel, now a shrine.

O, then listen to our story,  
How God's House has found its way,  
Everywhere to His great glory,  
And to rescue those astray.  
Let us then in sweet communion  
In our churches sing and pray,  
And in genuine reunion,  
'Gainst the evil us array.

F. W. M.

Again the audience had an unusual thrill when Bishop H. Lester Smith came to the platform impersonating Chaplain C. C. McCabe, later Bishop McCabe, and singing in an appealing and resonant voice the Chaplain's song of his time "We're Building Two a Day." This was the telegraphic reply which Chaplain McCabe as Church Extension executive, made to the church-hating Bob Ingersoll after he had prophesied the churches of the land would soon be razed to the ground.

"The infidels, a motely band,  
In council met, and said:  
'The Churches die all through the land,  
The last will soon be dead.'  
When suddenly a message came,  
It filled them with dismay:  
'All hail the power of Jesus' name!  
We're building two a day.'

"The King of Saints to war has gone,  
And matchless are his deeds;  
His sacramental hosts move on,  
And follow where he leads;  
While infidels his Church defame,  
Her cornerstones we lay;  
'All hail the power of Jesus' name!  
We're building two a day.'

"'Extend,' along the line is heard,  
'Thy walls, O Zion fair!'  
And Methodism heeds the word,  
And answers ev'rywhere,  
A new Church greets the morning's flame,  
Another evening's ray,  
'All hail the power of Jesus' name!  
We're building two a day.'

"When infidels in council meet  
Next year, with boastings vain,  
To chronicle the Lord's defeat,  
And count his churches slain,  
O may we then with joy proclaim,  
If we his call obey:  
'All hail the power of Jesus' name!  
We're building three a day.'"

At the conclusion of this captivating number a replica of the first chapel, made by the Church architects, Wenner & Fink, was brought to the platform, unveiled and lighted. The bishops of the three uniting churches were guests of

the occasion and at this juncture of the program assembled on the platform surrounding Wesley's first chapel as from the microphone came the words:

"We are happy to have as a distinguishing feature of this historic anniversary gathering the presence of our bishops. As our spiritual leaders, they are most intimately related to the Sanctuary. In these closing moments of our program we are honored to have them gather on the platform surrounding the replica of the first Methodist chapel."

Bishop Welch added a brief message on the Sanctuary and its blessings and pronounced the Benediction.

From the multitude of testimonials which have showered us, it is evident that this Sanctuary Commemoration was exceedingly effective and goes down into Methodist history as a most significant and appropriate occasion.

## Resolutions

WHEREAS, the Uniting Conference of the Methodist Church held in Kansas City, Missouri, April 26-May 10, 1939, by an almost unanimous vote elected the Rev. Francis R. Bayley, D.D., of Baltimore, Maryland, to membership on the Judicial Council, the members of which Council subsequently elected him chairman of their body, and

WHEREAS, according to the *Discipline* of our Church, a member of the Judicial Council cannot hold membership on any of our denominational boards, commissions or committees, thus making it necessary for Dr. Bayley to resign his membership with the Board of Home Missions and Church Extension, and,

WHEREAS, Dr. Bayley has been a member of our Board for fifteen years, always serving its many and varied interests with conspicuous ability, we make special mention of the fact that he has been a member of the Department of City Work since 1932, serving as its vice-chairman from 1933 to 1936, at which time he was elected its chairman. He has also been a member of the Department of Church Extension from 1924 to 1939, being its vice-chairman since 1928. In these important departments and on all other committees and commissions of the Board on which he has served, Dr. Bayley has given freely of his unusual legal and administrative ability, thereby making a marked contribution to the work of our Church. Therefore be it

RESOLVED, First—that we the members of the Executive Committee of the Board of Home Missions and Church Extension, acting for the said Board, meeting on this 18th day of July, 1939, in an "honor luncheon" to Dr. and Mrs. F. R. Bayley, do hereby assure him of our genuine appreciation of the remarkably efficient service he has rendered to this Board during the years of his membership on it; and, although now no longer a member of it, such has been the character of his devotion to all its activities, we dare to indulge in the hope of his continued interest in and work for it; and

Second—that we congratulate Dr. F. R. Bayley on the recognition which his election to the Judicial Council of our Church indicates; and likewise congratulate our new Methodist Church upon having at the head of the Judicial Council, a man whose life and labor have been characterized by his love of the Church, his sincerity of purpose and his devotion to the task.

We pray that the Great Head of the Church may generously supply our honored friend with that measure of Divine Grace, and with the strength of body and mind, necessary for the adequate discharge of the duties of his important office.

Committee on Resolutions, George M. Bell,  
F. W. Mueller, C. A. Richardson.

## Income

THE on apportionment or distributable World Service receipts for the fiscal year ended May 31, 1939, were \$3,139,240.56, which is a decrease of \$195,982.76 or 5.88 per cent as compared with the previous year. While this is a distinct decline, it still is an advance over the annual income in the fiscal year ended May 31, 1936, when the Million Unit Fellowship Movement was begun. The on apportionment income for that year was \$2,822,080.16, the income this year being, therefore, \$317,160.40 larger than the year closing on May 31, 1936. This must not take our attention from the fact that there has been a serious decline in income this year.

The total receipts for the year including on apportionment Additional Support and Honor Voucher contributions were \$3,395,490, a decrease of \$258,538.08.

O. W. Auman, Treasurer, World Service Commission.

## WHY? HOW? WHAT?

By CHRISTIAN F. REISNER

Pastor of Broadway Temple, New York City

**Editor's Note:** From time to time Dr. Reisner will answer questions in THE PASTOR'S JOURNAL, if questions are received. Mail questions by post card or otherwise directly to Dr. Christian F. Reisner, 639 W. 173rd St., New York City, indicating that they are to be answered in THE PASTOR'S JOURNAL.

Dr. Reisner would appreciate it if a wider variety of questions were sent in. Send him any of your problems. He will not use your name if you so state.

71. "How can we check the decrease in members noted in so many 'Annual Conferences'?" asks an older minister. A distinguished bishop told recently of one district where one-half of the churches did not report a single accession during the year. A study of the four districts in one conference showed the following results: the first—23 churches reported gains, 23 reported losses; the second—20 reported gains, 18 reported losses; the third—37 reported gains, 21 reported losses; the fourth—31 reported gains and 21 reported losses. Thirty-eight per cent of the churches reported an actual loss in membership for the year. And, for some reason, no one seemed much exercised about it when the report was given. Pastors and laymen alike must admit responsibility for these conditions. The Master still "draws" if he is lifted up. And he continues to be "the power of God unto salvation." The old-fashioned mass revival is seldom a success today. But the "Win One Campaign" will still work. I took 84 into the church in six weeks this year. The majority of them had never belonged to any church before. But I climbed hundreds of stairs to find them and secured decisions in the homes. Five were Catholics and one a Jew. The latter said to me, "I have long wanted to be a Christian but did not know how." A couple past forty said, "We would have joined the church long ago if some one had asked us." During the Centenary it was my privilege to originate and organize the Methodist Minute Men. After the financial campaign was over, we gave each man the task of winning one to Christ and church membership. That year there was an increase of 200,000 members, the largest for a long period. We can do it again. My book, *Disciple Winners*, shows how to train them and includes methods and illustrations to employ. Let every pastor talk to at least one person every week about personal surrender to Christ and be determined to win at least one person a month to open confession and church membership. Then he can inspire and instruct his members.

72. Since the old-fashioned altar service is difficult to use now, what plan do you suggest? Stanley Jones gives his plan as follows: "In the evening mass meeting we worked out the following technique for personal decision. We would say: There are probably four classes here: (1) those who should go home and settle this matter before God alone in the quietness of their rooms. (2) those who cannot do that alone—they must see some one personally. (3) those who have questions. (4) those who want to know the steps to find God, for they want to take them. We ask the last two groups to stay as the rest go. We tell them that we will take the first portion of the after-meeting in answering questions and the second portion in telling them the steps in finding God." George Wood Anderson used the following card, endeavoring to get everyone to sign it, and then following it where needed. I hereby renew my church vows

and dedicate myself anew to the service of Christ and His church. I now accept the Lord Jesus Christ as my personal Saviour and consecrate my life to His service. I am a member of a church in another city and desire to transfer my membership here. I prepared a card which I use in large audiences to get prospects for membership: Write in the one that applies to you. 1. I am a member of a church in New York City Name Address Apt. Name of Church (give a local name as well as denomination). 2. I am a member of a church outside New York City Name Address Apt. Name of Church (give town and denomination). 3. I am not a member of a church Name Address Apt. I then personally follow up everyone who is not a member of a local church. It has given me some remarkable leads. I received forty probationers into full connection after each one had gone through my training class.

73. A friend has asked me to suggest a few Sunday night sermon topics. Here are some that I have used—"How Christians Help Atheists," "Blame Whom for Young Criminals?" "Is God as Heartless as Nature?" "Is it a sin to be tempted?" "Is the World Growing Worse?" "Does God Send Troubles as Punishment?" "Worry Completely Cured?" "Will Communism and Socialism Cure the Nation's Ills?" "Why Many Prayers are Valueless," "How Jesus Heals," "Is It ever Right to Lie?" "What Good Can Masons Do?" "Was Jesus a Communist?" "Insuring a Happy Religious Experience," "Does It do Any Good to Pray?" "The Life Story of Mahatma Gandhi."

74. Hermann Spruit, Pastor at South Gate, California, says: "Please tell us how to use post cards effectively in church advertising." A few years ago a conference group of large users of advertising concluded that one of the best mediums of effective appeal was the ordinary postcard. A multi-graph company sent me a postal card every week for months urging the use of its duplicating machine. Many other firms send postals regularly. I go through my mail, however hurriedly, and read all the post cards. Regular letters are perused later while much of the one-cent material is hardly noticed. Through the generosity of a business friend, I had an extensive European trip a few years ago. I wrote by hand and mailed souvenir cards to 1200 members from various places in Europe. It was not such an arduous task when spare minutes were diligently employed. John Wanamaker spent scores of hours on his vacation trips writing hundreds of similar cards to members of his Men's Bible Class. H. A. Buchtel, late Chancellor of Denver University and governor of Colorado, tied scores of friends to him by hand-written cards and letters. I frequently write five or six cards Sunday night to people who were absent from church on Sunday. Cards can be typed, mimeographed, or printed. It is more effective, however, to have a plate made of your own handwriting or of some personally formed design, when a large number is required. When we have some noted speaker that I know will crowd the church and cause us to turn people away, I mail special post cards to our members, to present at a side door, which admits them to the auditorium before it is opened for outsiders. By consulting cards collected at the door, I thus know who are present. Also I can speak confidentially to the home group before others are admitted. These members can also be scattered about in the auditorium and be instructed to greet strangers in their vicinity and get addresses where possible.

75. J. C. McPheeters, Pastor of Glide Memorial Church, San Francisco, asks:

"How can the church recapture the physical healing values found in the church in the first century?" We must recognize that Christian Science and kindred "isms" are helping many nervous and worried people. These movements came into effect because the church ceased teaching and utilizing the healing power which the Master bequeathed to us. We are failing to relieve and win our people by neglecting to show them how to retain their health and often get marvelous healing by the use of religion. A committee once interviewed me to invite me to become their pastor. I informed them, "Please remember that I worry." They interrupted me to ask, "How then can you preach to us?" And they were right. We pastors often fume, fret, scold and worry as much as anyone. We do not illustrate our gospel, for the Master said, "My peace I give unto you." We may have the calmness and harmony that does not wear us out or others. The wise person plans to have a thorough physical examination annually. If he is physically fit, he should cease to complain, obey normal health rules, and trust the Lord for "peace." He must affirm good health and not be looking for, and talking about, ailments. I once called on a woman who handed me a list of seventeen ailments. When I tore up the piece of paper, she ceased to have any use for me, although I was doing her a favor. We must live in the atmosphere of praise. Before Jesus called Lazarus out of the grave, he prayed, "Father, I thank thee that thou hast heard me." Claim the infilling, healing, stabilizing life of God. (See Col. 1:29 and Ephesians 3:16.) Alexis Carrel, M.D., of the Rockefeller Foundation, one of the world's greatest scientists and physicians, says in his book, *Man, the Unknown*, "The humble, teachable and dependent often so fulfill the laws of prayer as to perform miracles." He also tells of witnessing the actual restorations of destroyed tissue at Lourdes in answer to prayer. Dr. Philip Cabot, the great physician of Harvard who died recently, tells us that, of the 216 diseases known to man, only eight are actually helped by drugs. Other simple remedies may benefit us, but faith and the observance of simple health rules are more important. Cultivate the friendship of a wise and modern doctor and ask his advice often. If good, he will rarely give a drug prescription. I do not know of any book among the dozens that fill my shelf treating the subject of religion and health which is so practically and immediately helpful as a little book called *Spirit*, by Ethel P. S. Hoyt, published by E. P. Dutton and Co. A paper-bound edition can now be bought for 25 cents. It enables one to appropriate scripture for worry, indigestion, sleeplessness and many more similar ailments and it gets results. I have had a most remarkable personal experience which I have never had the courage to print. I will be glad to send a typewritten account to any interested person that sends me a stamp for postage.

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## MINISTERS' MEMORIAL SUNDAY

THE Rev. James H. Hagerty, pastor at Plano, Illinois, and also chairman of the Ministers' Memorial Sunday Committee of the Rock River Conference, conducted a Ministers' Memorial Service on Sunday, May 21, in his church. A complete list of former pastors was assembled, together with the place of burial or present place of service, if living. After the service, markers were placed on the graves of the ministers buried in the local cemetery. The service consisted of suitable hymns, scripture, and anthems, with the reading of the service list of the church's former ministers and a list of those buried in the local cemetery. The pastor brought a message concerning the dreams of the circuit riders and others who, through hardship, built the church, of the hundreds of souls who had been won to Christ and comforted in sorrow by the long line of Christian ministers. The close of the sermon brought an appeal and challenge to young men for the ministry, also a challenge to laymen to take up once more a title of local preacher. From Webster A. Powell, 581 Boylston Street, Boston, Massachusetts, the rights to reproduce the grave marker "Veterans of the Cross" were secured and relatively inexpensive Christian flags to fit into the markers were purchased from the Book Concern.

The Rock River Conference Committee is considering a resolution to change the day designated for Ministers' Memorial Sunday to the third Sunday in May from the second Sunday in June. Mr. Hagerty is desirous of hearing from other conference committees or ministers who have had experience with similar plans. His address is 219 North Hale Street, Plano, Illinois.

## FILM

THE American Red Cross announces five one-reel films which can be secured without rental charge from the Red Cross Office at 19 East 47th Street, New York City. These films are: "Footsteps," "Why Not Live?," "Behind the Flood Headlines," "The Greatest Mother," "The American Red Cross to the Rescue." In ordering be sure to indicate whether you wish the sound film or the silent film. These pictures are available in both 16 mm. and 35 mm. width for sound projection, and in 16 mm. width for silent projection.

## AUTOMOBILE

By W. S. ROSE, Pastor at Claysburg, Pa.

WE have read the thought-provoking paper by Superintendent T. S. Brock, on "The Preacher's Automobile." He was fortunate indeed to serve a church that made his work easy, but that is not a large circuit where people think the preacher should be glad to preach for a small salary and from it pay all his car expense. Some say times are hard, but they never say that when the movie doors are open or they want a smoke. We serve a charge with five churches. We drive 44 miles and preach three times, and the next Sunday we drive 22 miles and preach four times. He speaks of a pastor making calls and bringing folk home from the hospital. We have done the same, but why not have other folk with more money do that sort of thing? The more we do for some people the more they expect. What is so unfair is that the men with large income have their expenses paid, and the man with small income pays his own.

## BOOKS RECEIVED FOR REVIEW

**The Message of Jesus Christ**, by Martin Dibelius. Charles Scribner's Sons, 1939; pp. 192; price, \$2.00. The tradition of the early Christian communities restored and translated into German by Martin Dibelius and into English by Frederick C. Grant.

**Now We Are Going to School**, by Katherine Smith Adams. (Parents and Pupils Book.) Cloister Press, 1939; pp. 114; price, \$.60. An activity program in religious education for the first grade.

**Now We Are Going to School**, by Katherine Smith Adams. (Teachers Book.) Cloister Press, 1939; pp. 134; price, \$1.00.

**Love, Marriage, and Parenthood**, by Grace Sloan Overton. Harper & Brothers, 1939; pp. 276; price, \$2.00. A competent book by a thoroughly qualified author upon a theme of basic importance. It is particularly adapted for use with older young people and young adults. Problem questions at the end of each chapter help to make the book specially useful for study groups.

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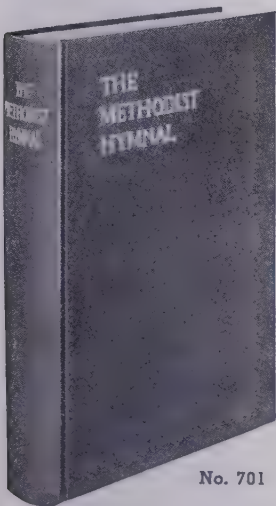
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## "RUSHIN' PARTIES"

By BETH FISHER HOWES

THE Win-One Class of the First Methodist Church, Harriman, Tennessee, has found "Rushin' Parties" a delightful experience as well as a profitable method of balancing the budget.

"Get your dime and come on, just as you are; we're going on a Rushin' Party."—That's the formality of it. "We'll gather up a couple of carloads and see if we can surprise Minnie at home."—That's the preparation and destination. "We ought to make at least twenty dollars with these parties this month, and isn't it grand fun!"—There you have the original aim—fun and funds.

One class member on the spur of the moment decides to "rush" some other member. She takes her car, picks up four or five others, who must go dressed exactly as they are found—aprons, house slippers, or garden gloves—and pay the rushed hostess ten cents apiece for refreshments which she must serve from whatever she happens to have on her pantry shelves at the time. The dimes are turned in at the next class meeting.

Rain may dampen lots of things, but not the spirit of a Rushin' Party. One grey ugly Monday recently two cars of us started out to surprise four of our ladies who live in the country in one general direction. Pulling into the side drive of the first, we encountered Mr. McCartt who grinned in a knowing way, but said Mrs. McCartt had gone to a funeral that morning and was probably spending the rest of the day with one of her friends.

Oh, well, we'll just go on to Laura's. Maybe we'll find her and Mrs. McCartt together. But Laura's hired girl said they, meaning Laura and Mrs. McCartt, had gone somewhere on a "party," she didn't know where. Parties north and parties south apparently! Well, they'd be sure to pick up Merle, so we raced over another muddy road, finally caught up with the three at Merle's, paid our dimes there, ate delicious beet pickles and little cakes, hustled Merle into her coat, and retreated to Laura's again.

After lingering in the yard of the lovely old family homestead, vaguely depressed at the thought that soon this farm might be part of a lake above another Tennessee dam, we wandered inside, discussed Billie's fashionable glasses on a ribbon, applauded small Joe's hunting expedition through the living room with a cork-gun, and at intervals shouted back through the house to Laura "not to bother to fry chicken." Laura's serving was slightly delayed while the hired man with the cellar key in his pocket was summoned from the field, sent to the cellar to get a can of pears, and then sent a second time to take back the peaches he had brought and get pears. It was lots of fun right up to the last minute when Laura brought her sleepy two-year-old Davy downstairs and put on his shoes before starting on with the rest of us to rush Mrs. Hannah.

I've never been west of Cincinnati in my life, I guess, but, when our car raced under "The End of the Trail," suspended high between two tall gateposts at the entrance to the Hannah farm, I had the positive conviction that I'd been set down in the middle of a western ranch. On the left of the drive and just above a bank of lilies were netting pens of pheasants—ringneck, golden, and silver—beautiful, preening, talkative creatures. There used to be peacocks too, said Mrs. Hannah, that flew into the trees to roost at night until the leaves came out and concealed their vision, then they spent their nights on top of the shed. Across the wide lawn, gay with jonquils, violets and forsythia, were stone steps down into a natural irregular-shaped pool with graduated bottom for wading and swimming; and

from still on beyond came the pleasant "pat-ter-rack" of guineas at the barns.

Mrs. Hannah was planting potatoes, but laughed with characteristic sportsmanship, brushed the dirt from her hands, and led the way across the long low porch with its lacy iron lantern swung from the ceiling, through the smooth old door with its tiny welcome motto, and into the large living room with blazing logs in the fireplace at one end. I sat on a spare log at the side of the chimney and felt thoroughly stuffed after the cake and grapejuice which Mrs. Hannah served. She's as clever as can be and, when we had settled ourselves, brought in an oil lamp to add to the atmosphere of a country place, she said, and light the dimness of a rainy evening so nobody would make the mistake of contributing pennies instead of dimes to the occasion.

When we finally reached Mrs. McCartt's again we were unanimous in our hopes that plain glasses of water would be all we'd be required to consume in return for our last dime of the day. Cecil got just inside the door and settled down against the wall on her heels, refusing to budge. I sat in the corner and tried to concentrate on *The Adventures of Tom Sawyer* in the bookcase beside me, and forget eats. But the little salty cracker sandwiches and tea were really perfect, and the big black chocolate cherry in its crinkled basket I carried home to my husband as a souvenir of the trip.

When later the parsonage was rushed, a group of very dignified and stately ladies, including the wife of our district superintendent, were handed tiny bibs and served two slices of Zwieback spread with strained apricots and prunes, and tomato juice in small glass jars still brightly labelled by a well known baby foods company. A big safety pin stuck upright in the toast did honors as a favor. Nine-months-old Pat is the only small baby in the church at the moment, and the first one in the parsonage for years.

The parties get more and more involved. "Have a hypodermic handy Wednesday night for your husband," they said to me. "We're all coming to Prayer Service, and then going in a crowd out to Mrs. Jones' and get her out of bed." Mrs. Jones, president of the class, and her husband are dairy folk, constantly teased about going to bed with the chickens and getting up with the cows.

Threats of serving only a slice of onion and cold cornbread fail to scare the rushers, and, if the truth were known, every woman in the class is trying to keep icebox cookies or cake or Ritz and cheese spreads in reserve. You aren't immune to a second rush either, and, if there isn't potato salad, just serve apples.

We collect dimes, yes indeed, in paper box lids or antique saucers; but more than that we're sharing the worry of one husband's chronic appendix, the fun of another's appetite for pancakes, the delight of two youngsters in their identical red sandshovels. And we're hearing on all sides, "Why, I've lived within four miles of you for years and never been in your house. I shan't hesitate to come again," or, "Isn't it funny, I never knew before that your first name was Evelyn."

## HOME DEDICATION

THE Committee on Marriage and the Home of the Federal Council of Churches, 297 Fourth Avenue, New York City, has published a Home Dedication Service, adapted by special permission from "Harmony in Marriage" by Leland Foster Wood, Round Table Press. Copies may be secured from the Federal Council at five cents each; 25 cents per dozen and \$1.00 per hundred.

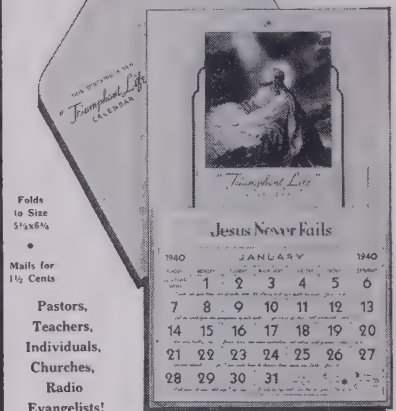
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## OUTSTANDING BOOKS

THE American Library Association includes the following volumes in a list of the fifty outstanding religious books of the current year. Biblical Studies: *Origins of the Gospels*, by F. V. Filson; *In the Steps of Moses the Conqueror*, by Louis Golding; *The Apocrypha*, by E. H. Goodspeed; *Historical Atlas of the Holy Land*; *Book of a Thousand Tongues*, by E. M. North; *Religion of the New Testament*, by E. W. Parsons; *God in our Street*, by George Stewart. Biography: *Growth of Lincoln's Faith*, by H. H. Horner; *George W. Truett*, by P. W. James; *John Wesley*, by F. J. McConnell; *Great Catholics*, by C. C. Williamson. Christian Theology, Philosophy and Psychology: *Essential Christianity*, by Samuel Angus; *Solitude and Society*, by Nicholas Berdyaev; *Christ or Caesar*, by Hugh Black; *Pastoral Psychiatry*, by J. S. Bonnell; *Case for Theology in the University*, by W. A. Brown; *Types of Religious Philosophy*, by E. A. Burt; *Revelation and Response*, by E. P. Dickie; *Reason and Revelation in the Middle Ages*, by E. H. Gilson; *Biology and Christian Belief*, by W. O. Greenwood; *Testament of Faith*, by P. G. S. Hopwood; *Contemporary Continental Theology*, by W. M. Horton; *God Whom We Ignore*, by John Kennedy; *Rediscovery of Man*, by H. C. Link; *True Humanism*, by Jacques Maritain; *Creative Controversies in Christianity*, by G. W. Richards; *Achievement of Personality in the Light of Psychology and Religion*, by Mrs. Grace Stuart; *Right to Believe*, by John Seldon Whale. Historical: *The World's Religions*, by C. Braden; *Jesus and His Church*, by R. N. Flew; *Cross and Swastika*, by Arthur Frey; *History of the Expansion of Christianity*, by Kenneth S. Latourette; *History and the Gospel*, by C. H. Dodd; *Founding of the Church Universal*, by Hans Lietzmann; *First Five Centuries of the Church*, by James Moffatt; *God in History*, by Otto Piper; *Doctrines of the Creed*, by O. C. Quick; *History of Israel*, by H. W. Robinson; *A Working Faith for the World*, by H. V. White. Christianity and the Social Order: *Christian Attitude to Peace and War*, by T. S. K. Scott-Craig; *Liberty, Equality and Fraternity*, by F. J. Sheen; *Christianity and Economics*, by S. J. Stamp. Devotional: *Once in Palestine*, by Lucille P. Borden; *World's Great Religious Poetry*, by C. M. Hill; *Meditations on the Holy Spirit*, by Toyohiko Kagawa; *Purity of Heart is to Will One Thing*, by Soren Kierkegaard. Varia: *Christ and the Fine Arts*, by Cynthia P. Maus; *Recent Literature and Religion*, by J. R. Slater. Educational: *Children's Worship in the Church School*, by Jeanette Perkins.

## PREACHING

IN an article on "Preaching" by Karl Quimby, superintendent of the Jersey City District, published recently in *Zion's Herald*, the author, after raising the question, "What, then, does the present require of the preacher?" makes the following points:

First—It must be apparent that no superficial appeal will do. . . . The preacher to this troubled age must have a message gained by careful study, deep meditation, and reinforced by great courage.

Second—In the pre-war world, various competing programs struggled to capture the attention of men. Today the center is held by the conflict of major ideas. It is one philosophy against another. Therefore, mere youthful exhortation, while very pleasant and at times soothing, is utterly inadequate, and soon loses its force. People are today facing life's deepest problems and asking the most fundamental questions.

Third—Preaching should always be rooted in the present needs of men. One of the

gravest charges against the church is that it is not relevant; that it does not touch life effectively. This means that the preacher will have to preach, not mere sermons, but to living people of living issues. Straw men must depart and reality, even tragic reality, enter.

Fourth—Perhaps the preacher can do most for his people by getting away from them. That is, getting far enough away to gain perspective, to discover reliable methods of helping them, and to lay hold of inexhaustible resources. Jesus went to the mountain for prayer and meditation in order to be able to come again with healing power. This principle of alternation lies at the heart of every successful ministry. Every preacher owes his mornings to his study, his afternoons to his field, and his evenings to contacts, conferences, committees.

Fifth—Preaching today demands horizon. The pathetic weakness of many local churches is that they are too local. It is exceedingly easy for a church to become self-centered. . . . Unless the preachers see all the kingdoms of this world, we may rest assured the people never will. Where there is no vision, the people perish. For ministers to go abroad, to travel, is not selfish indulgence. It is the very finest equipment for effective service. The ecumenical outlook should first take shape in the pulpit. The vision of fields white unto the harvest should never fade. The vision of world Christian unity will be attained only so far as it is taught, explained, and interpreted by a pulpit that sees it with increasing zeal as a growing possibility.

## NEW BOOKS IN LOAN LIBRARY

Felton, Ralph A.—*The Rural Church in the Far East*.

Mathews, Basil—*Through Tragedy to Triumph*.

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## THE MINISTER'S DRESS

By RUSSELL A. HUFFMAN, Pastor at Edgewater Church, Minneapolis, Minn.

THE article in the July issue of THE PASTOR'S JOURNAL on "The Minister's Dress" attracted my attention at once. I have often felt the incongruities of our present variety, and for the most part the meaninglessness, of the dress of the Protestant clergy. Although I have traveled along much the same road as the writer of the article, I cannot agree with his conclusions.

The minister is, or should be, more than an individual in his relation to the community. The life of a minister is in many ways symbolic. The influence of the minister is large, not only because of his own righteousness, but also because of his position. To most people, the minister is not only the representative of the church of God, but the incarnation of the gospel of Christ. These things being true, we of course recognize the importance of the Christian character and vigorous thought life of the minister, as being indispensable prerequisites for the Christian ministry. However, the mode of expressing life is also important. Dress is, or should be, one expression of our personalities and, in many cases, should symbolize our task.

The "red-blooded man on the streets" is glad, in cases of illness or accident, to see the white dress of the surgeon or attending nurses. If his house is on fire, he is glad to see the blue uniforms of the firemen as distinguishable from the variety of the dress of the curious and excited crowd. If he needs the protection of the police, he is glad to see the appearance of the uniform of the city or state department. Why is it less important or helpful that the man inside and the man outside the church shall come

to know and respect the garb of the Protestant clergy—as a symbol of the high office and sacred task of the wearer of that garb? In times of man's great spiritual need or religious experience, is it not important that the dress of the "Physician of Souls" should give confidence and suggestion?

There are of course many practical problems involved in the present variety of opinion and custom. Perhaps the time is not yet when we can suggest just what that dress shall be—formal clothing, robe, or clerical garb. Yet, if our dress can be an aid or an hindrance to our cause, we should consider it carefully. If church architecture and furnishings and orders of service are important to worship, surely the dress and appearance of the minister is also important. The minister of today should be both priest and prophet. The long antipathy between the two functions need no longer exist but should be combined in one creative leader. Surely it would be helpful if, at least when the minister is acting as priest—at funerals, in worship, at weddings or in personal counseling—his very dress could be symbolic of his high office. At those times, the minister must be more than a friendly and interested individual or a learned teacher. He is also to the people the voice of God on the one hand and the voice of the people before God on the other.

Truly we are a brotherhood in the Christian ministry. That brotherhood might well be expressed through dress as well as other ways. Let us not let the variety or carelessness of our dress get in the way of the expression of this great brotherhood of faith.

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**BEFORE JOINING**

ARTHUR T. CLARK, in an article in the recent issue of the *International Journal of Religious Education*, describes in detail the plan followed at First Church, Evanston, Illinois, where he is assistant pastor, in preparing boys and girls of high school and junior high school age for membership in the church.

The class met for one hour on five successive Sunday afternoons. The text-book used was *Our Church* written by John Leslie Lobingier. Most of the boys and girls bought copies of this booklet. The conception back of the study was that the children, already members of the church school, were, in a very real sense, members of the church. They were not, therefore, stepping from one organization into another, but coming into a closer relationship with the church as a whole. The aim was not so much instruction in Christian doctrine, as to lead the young people into a fuller understanding of and a more complete relationship to the total church. Some of the topics discussed were: "Our Church," "Why We Have Churches," "The Church at Worship," "The Church at Study," "The Church's Social and Recreational Life," "The Church in This Community," "Our Church and Money," "Our Church at Work in the United States and in the World," "Our Church's Heritage," "The Christian Life," "How the Church Helps One to Live the Christian Life."

On Palm Sunday a worship service was held in the chapel before the regular church service. At this time the meaning of baptism was explained and those who had not previously been baptized were baptized. Then followed an explanation of the meaning of the Lord's Supper, including careful instruction on how to take part in this sacrament. The sacrament of the Lord's Supper was then administered, using a special ritual prepared for the occasion. At the regular church service, these young people were received into church membership, the assistant pastor shaking hands with each one and calling him or her by name.

**YOUNG PEOPLE**

THE young people of East Pottawattamie County, Iowa, held a successful series of six Sunday-afternoon rallies between October and May "for all young people who desire a larger Christian life," under the direction of Eugene Alexander, pastor at Oakland and county chairman of Methodist young people's activities. After registration at 2 p. m., a short worship service opened the program, followed by an address and special music. The next hour was devoted to round-table discussion, led by ministers. A "free-and-easy" period preceded the "sack lunch" at 5:30 p. m., at which the entertaining church furnished the beverage. Epworth League meetings followed and the rally adjourned at 7:30 p. m. Themes of the rallies were effectively developed in the worship service, the address, and round-table discussions. With "Answering Christ's Call," as the rally theme, "The Call of Christ," "Heeding the Call of Christ in the New Church Year," and "How Shall I, My League, and My Church Answer the Present Call of Christ" were used in the worship service, address and round-table discussion periods respectively. Other themes used were developed as follows: "Preparing to do Christ's Work," "Ye Shall Receive Power," "Old Power for New Tasks," "Finding God's Way," "Thou Art the Christ, the Son of the Living God," "He Goeth Before You," "Go Ye into all the World," "Churchmanship," "What Jesus Thought of the Church," "Great Achievements of the Church," "The Church's Standard of Membership and

Problems of the New Member." "Christ—the Dynamic of Life"—"The Master's Appeal," "Qualities that Make Jesus Dynamic," "Character Building Qualities." "Institute: A Golden Opportunity." Thought-provoking questions were printed as a part of the programs and Mr. Alexander recommends two valuable references in planning similar programs: *Weatherhead, His Life and Ours*, (the Questionnaire), and *Ryan, When We Join the Church*.

**TRIPLICATE**

FRANK C. GREEN, pastor at Kasson, Minnesota, finds it an advantage to prepare his membership roll in triplicate, one set for office use, one for loan to the church organizations, and one for recording pastoral calls. Each quarter he undertakes to write to members living out of town or temporarily away. That is his method of "calling" upon them. It also helps to check on transfers, which should be made.

### Church Management Directory for 1939

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This pastor is firm in believing that "a constant supply of *The Upper Room* in the homes" would not only awaken the indifferent, but would "revitalize our church and light once more the religious altar fires of our fathers."

The fact that *The Upper Room* can be purchased for a whole year (four issues from the pastor) for 20 cents or by mail direct for 30 cents has impressed this pastor. Despite the low price at which it is sold he is impressed with the "beautiful spiritual picture on the front," the "large, easily read type," and the good quality of the paper.

This pastor and thousands of others join in recommending *The Upper Room* as a daily devotional periodical to those pastors and congregations who are not aware of its possibilities. Place an order today. Ten or more copies to one address 5 cents each, postpaid. Yearly subscription 30 cents, foreign, 40 cents. By using our consignment plan, unused and unsold copies may be returned at our expense.

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# THE PASTOR'S JOURNAL



Volume XI



Number 6



November  
1939

## A Thankful Spirit

*By Thomas Curtis Clark*

For all the gifts of field and wood,  
For gardens pink and gold,  
For sunshine and the song of birds—  
Thy gifts are manifold;  
Each day that comes proclaims Thy love,  
Each night, Thy tender care.  
O Father of all human hearts,  
Teach us Thy gifts to share.

May we not hold in selfish pride  
The good things Thou hast sent,  
But may we give to those who lack—  
A Christly sacrament.  
In vain are all our prayers and vows  
If we forget our brothers;  
Teach us the blessedness, O God,  
Of ministry to others.

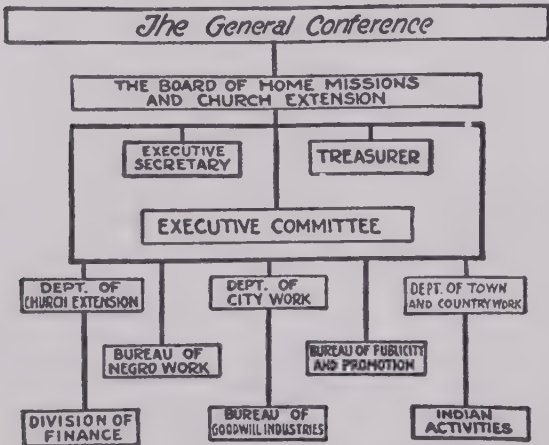
We thank Thee for the privilege  
Of living in this day  
When there are hungry to be fed  
And heavy hearts to stay;  
May this Thanksgiving bring good cheer  
To all who are in need,  
Because all souls who claim Thy name  
Are loyal sons indeed.

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METHODIST EPISCOPAL CHURCH

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CONTENTS

A Thankful Spirit, By Thomas Curtis Clark .....	1
Film Scratching .....	2
Group Ministry (Editorial) .....	3
One Village Church, By Dutton S. Peterson .....	4
Ministerial Tenancy, By Charles Crouch .....	5
The Minister's Task, By Ronald E. Terry .....	6
Hymns and Worship, By William K. Anderson .....	7
New Books in Loan Library .....	7
VII—Christianity and Colored Constituencies, By E. D. Kohlstedt .....	8
Radio Canvass, By Luella Austin .....	10
Church Gardens, By Mrs. Garret Smith .....	11
God Give Us Peace, By Ormal B. Trick .....	12
To Every Methodist Pastor .....	13
Spiritual Employment, By A. H. Rapking .....	14
Dedication of Pulpit Bible, By Robert G. Alexander .....	14
Please, Mr. Preacher—, By Mrs. Paul Carson .....	14
"Sick . . . And Ye Visited Me," By Stanley I. Stuber .....	15
Our Church .....	15
Why? How? What? By Christian F. Reisner .....	16
Know Your City .....	17
To the Janitor .....	17
"Carelessness Destroyed This Forest," By John L. Cole.....	18
Books Received for Review .....	18
Ideas of Parents .....	19
New Motion Pictures .....	19
Men and Missions .....	19
Needs .....	19
Programs, By Luke W. Hovey .....	20
The Unemployed Critic, By Oliver M. Keve .....	22
Volunteer .....	22
It Works .....	23
Church School Advance .....	23



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Group Ministry  
(Continued from Page 3)

involves a minimum of organization. Instead it takes pastors and churches as they are and leads them out into fields of greater usefulness, without committing them to agreements and arrangements which would be hard to secure and which have sometimes proved to be dwarfing in their effect.

The group ministry plan is on its way. We lay no claim to any special prophetic instinct, but we are decidedly of the opinion that this idea has a great future.

Film Scratching

MR. Frederick G. Beach, technical consultant for the Amateur Cinema League, Inc., writes: "My observations have led me to think that dirty projectors and careless rewinding are the principal causes of scratched prints. Holding the reel in the hand and drawing the film in order to make it tight will also scratch film very badly. Rewinding film rather loosely, especially when it is dirty, will surely produce marks, for the loose coils of film are bound to rub one another and the grit which may have settled on it from ordinary atmospheric dust serves as an abrasive."

On a good projector, which is well cared for, a film can be used almost indefinitely, without perceptible scratching. Yet an entire film can easily be ruined by one showing on a projector with a dirty film gate, or by careless handling of the film in rewinding. Have you a film gate brush or other instrument which you use each time before the showing of a film, and are you certain that your projector has no mechanical imperfection which scratches or otherwise mutilates film? Does your projector rewind the film snugly, or do you need a new rewind belt? If you are not thoroughly familiar with the handling of your projector, a few minutes' conversation with your dealer will give you many valuable bits of information.

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# THE PASTOR'S JOURNAL

## *A Magazine of Church Administration*

VOLUME XI

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## Group Ministry

**T**HE phrase "group ministry," coined by Superintendent A. H. Rapking of the Department of Town and Country Work, is, we believe, destined for long mileage, for it seems to meet a real need.

Now that the stumps have been fairly well cleared out of the highway and the farmers have learned to travel in many directions and for different purposes, it is becoming clear that even the rural preacher can no longer live unto himself alone. He is, as a writer in "The Pastor's Journal" says, not called so much to do solo flying as to serve as a member of a team.

Church planning for an entire territory is gradually taking the place of overemphasis upon individual neighborhoods, and in some cases ministerial appointments are being made with the group ministry idea in mind. Some district superintendents are undertaking to organize all their work on the group basis. In actual operation it means that several pastors, working together, will be able to supplement each other's efforts to the benefit of all concerned.

When a rural pastor glories in young people's work and is successful at it, why limit his beneficent help to the one church to which he is assigned when fifteen-cents worth of gasoline will carry him quickly to any one of a half dozen other churches where perhaps the young people's program is languishing because the pastors do not have quite the magic touch with the younger generation? Possibly this man who is so expert with youth is weak in finance, or in some other part of his program, and, in exchange for the energy and help which he gives to the young people's program, he will receive a more than equal return in the assistance which will come to him in other phases of his work.

There are those who are particularly effective in pastoral calling, in evangelism, in daily vacation school work, in music, in summer camp activities, in publicity, in the handling of motion pictures, and in other fields. The group ministry actually makes these specialized abilities available to the entire group of churches.

Then there are the activities and events which must, for their very success, be planned for a territory larger than the neighborhood. In some cases it has been demonstrated that more people will drive ten or fifteen miles to a suitable spot for a genuinely inspiring vesper service than will travel the few hundred feet necessary to attend a depleted Sunday evening gathering in their own church. Musical events, too, can be arranged more satisfactorily when the musical resources of an entire group of churches can be called into play. And summer camp work, 4-H club activities, scout programs, farm picnics, and other enterprises are more successful when a group of communities join in promoting them.

Nor should we overlook the stimulation of ideas and the encouragement of heart which comes from joint planning and the cooperation of mind with mind. The discouraged pastor can forget his discouragement because his brethren will actually help him carry his load of responsibility.

An alluring aspect of the group ministry arrangement is that it (Completed on Page 2)

# One Village Church

By DUTTON S. PETERSON

Pastor at Odessa, N. Y., and Member of the  
New York State Legislature

THIS is the story of a little white church in a friendly little village and a group of apparently vanishing Americans who believe in meeting their obligations and who abhor debts, whether personal, ecclesiastical or governmental—a very backward people, you see. May their kind increase!

I am happy to pay tribute to those whose loyalty made possible this achievement. Many worked evening after evening often until midnight. Others served in many ways. The Odessa Baptists, hearing that our church would be closed for several weeks, invited us to meet with them. So we had union morning services for three and one-half months. This meant a new era of understanding and friendliness between the churches.



D. S. Peterson

Something had to be done. The Odessa church was in need of repairs. A plain rectangular room, drab oatmeal-papered walls, unused doors rattling in the wind, a lighting system that glared in the eyes of would-be worshippers, yet left the room dim and dingy, a curious design on the front wall pretending to be arches and pillars, but fooling no one. Yes, something had to be done! We could go ahead and paper and paint. That would help some. But it might postpone the day when we would reconstruct the whole interior.

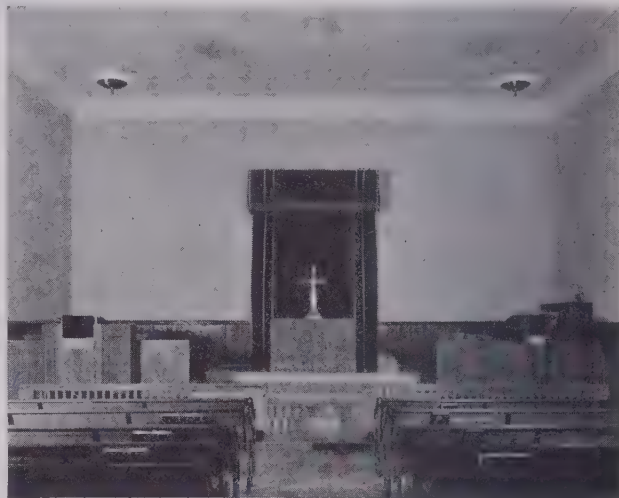
The pastor remembered a day in France in 1917 in a little village up in the Vosges Mountains. The village was not very attractive, with narrow rough streets and simple houses. But one day, since people seemed always to be going in and out, he, too, went into the little village church. What a surprise! A place of beauty! A place of worship. At the center an altar carved of white lava rock!

Could not our own country churches be made more beautiful? But we in Odessa had not much money. At least, we could find out what could be done with such a church as ours—and what the probable cost might be. So we submitted pictures and drawings of the church together with other information to E. M. Conover, of the Interdenominational Bureau of Church Architecture, New York City. From the Bureau we received information, pictures, sets of slides and designs showing how churches such as ours had been remodeled and beautified. For six months we studied plans until we began to arrive at an idea of the kind of a church we would like to have. At the same time we began to save money for the undertaking. It is so much easier to save for a desired object than it is to pay for one after it is almost forgotten.

Then Mr. Conover wrote that he felt we would be better satisfied if we would have a church architect come to help us decide and make detailed plans. The idea did not meet with much favor. What! Pay someone to tell us how to fix our own church! No sir! We could decide that! But one of the church board members was also a member of our Central School Board. He pointed out the value

of the architect's services. So finally we decided to have the bureau send us a man. Before long Bruce C. Wenner, of Philadelphia, Pa., came to study our church, to meet with our board and then to submit tentative plans for our consideration. Without this help we could not have achieved our desire for so beautiful and worshipful a church.

At last the plans were ready, but they were only pictures on paper, and by comparison our church looked even worse than before. It would cost so much—probably \$3,000! Then we asked Mr. Wenner another question. Could he list different parts of the project in order, so that we could do certain things each year, yet all the while be moving toward our desired goal? (Ancient cathedrals were built that way—generation after generation adding its con-



As It Now Appears

tribution to the growing structure. They passed to oncoming generations their dreams and their achievements instead of debts for already crumbling buildings.)

So our big project was broken up into a number of little projects which could be undertaken one by one. Then another surprising suggestion was made. Some people did not have work. Others had work, but not much money. Could we do some of the work, such as taking off the old wallpaper, tearing out those unused chimneys, removing those six unsightly and unnecessary doors, with volunteer labor? Rather reluctantly we decided to begin with volunteer labor, do what we could do, then do as much more as funds would permit, and stop until next year. No one expected us to get very far that way. I wish I could tell how those people worked night after night. Seventy-six persons gave their time, and others gave money and memorials. It was a thrilling experience for a pastor. "The people had a mind to work." As one item after another was accomplished their loyalty and enthusiasm grew. Additional volunteers came along. Was I surprised at those who came to help, from our church, from other churches, and from no church at all! And how they worked! No need of a sign reading "Danger Men Working." I was afraid the sound of saw and hammer and laughter in the night might cause people to consider us a public nuisance!

But what did we accomplish? Outside the reviving joy

(Completed on Page 5)



Odessa Church



# Ministerial Tenancy

By CHARLES CROUCH, Pastor at Waseca, Minn.

"HE that is an hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming and leaveth the sheep and fleeth, and the wolf snatcheth them and scattereth them: he fleeth because he is an hireling and careth not for the sheep. The good shepherd layeth down his life for the sheep."

If farm tenancy is a problem and an evil, wasting the natural wealth of the soil, what can we say of the results of the short-term tenure of the Methodist ministry? We close the books of the year with a sigh, as much as to say: "There, I've finally got everything paid in full, I took in thirty-five members, only enough to hold our own, to be sure, but that looks pretty good—thirty-five,—and by getting the Ladies' Aid to pledge two Fellowship Units and the Epworth League one, I've increased our World Service. Really, now, I ought to be about due for a raise. I wonder if anything good will be open this year?" And we start thumbing the already worn section of the Conference statistics to see what possibilities there are.

Those of us who are spendthrift-minded harangue our sheep into mortgaging their wool for the next fifty or a hundred years for a "needed improvement," knowing quite well that we can leave the fleecing to some other shepherd. And those of us who tend to be a bit—well, underactive, can let things slide until matters come to the worst and then we can put in a complaint against the sheep and move on.

But with all of us there is that grave tendency to become so concerned with the harvesting of the yearly crop that we neglect the cultivation and the fertility of the soil; we become so interested in gathering the wool that we neglect the care and nurture of the sheep.

Great as the need is, we spend relatively too much time gathering in new names for the roll, too little time caring for those already on the roll. We spend too much time cutting the monetary grain, too little time planting legumes and fertilizing—feeding the soil that produces it. We spend too much of our time searching for larger fields to harvest, too little of our time in the cultivation and nurture of the virgin soil at our door.

It hardly pays a tenant to clear stumps and hoe weeds. That cannot be recorded in the account book. And, who knows, he probably won't be around long enough to reap a harvest from it anyway. It hardly pays him to take the time and money to plant the legumes of personal counselling and individual Christian nurture, particularly with children, to plant in the soil of their hearts the fertility of a great love for God and all His creations, including our fellowmen everywhere; this is too slow a process, it is not a quick enough turnover for a tenant who may move next year. And certainly it would seem almost foolish to try to stop the wash of those showers of sin starting to make inroads upon the best top soil of that hilly portion of the parish. Let the next fellow, or the next, tackle that when there will be a deep enough gulch there so the people can easily see the need for action.

One of the books I treasure most from the Conference Course is Hewitt's *Steeple Among the Hills*. When a minister stays in a community, and knows he is going to stay, long enough to become one of the permanent fixtures, one of and with and for the people of that community, he can and will get down with them and grapple with their

personal and community problems.

I realize that if we are going to tackle this tenure problem of the ministry, we have to start with the problem of salaries. I do not believe in absolute equalization of salaries for circumstances vary. But, much less, do I sanction the wide variation we now have to our disgrace. I think we can learn much from our Catholic brethren and from our missionary friends.

I feel certain that, if our Methodist minister's tenure were lengthened to at least ten years, and we were, sincerely and prayerfully, to try the plan, inside that ten years our harvest of souls, of new vision, and of benevolent giving would be gloriously remunerating for our efforts. And, perchance, a few crumples of good, sound spiritual yeast would have been dropped into the marketplace, society, and politics. If we continue with our feet on the soil of one parish and our eyes on the prospects of a "better" one, we will find our churches sterile and ourselves in the plight of the sharecroppers.

With a more equitable salary adjustment the bishops should, after careful and prayerful consideration as to the fitness of the pastor for the charge, and after frank conference with both pastor and church, appoint a minister to a charge for at least ten years, with the understanding that, at the end of that time, unless for some just and wise reason that he should be placed elsewhere, he shall be re-appointed for another ten years.

## One Village Church (from Page 4)

of working together—the pride found in achievement above that found in mere possession—when the church was reopened after three and one-half months you might count these among the changes: Walls—a warm, light buff; ceiling—a cheery ivory; two old chimneys gone and almost forgotten; six unsightly doors gone; waste space above the vestibule changed into a projection booth and equipped with talking motion picture apparatus; three new classrooms; a stairway rebuilt, giving more room, yet providing a convenient closet for choir robes and hymnals.

But most important of all was an entirely new chancel, beautiful in its simplicity. At the center on a platform raised above the choir and the minister stands an altar—symbol of the worship and sacrifices of Old Testament days. On the altar a cross—symbol of the New Testament, of God's love made manifest, of victory over death and over life, the key to the meaning of worship. Behind the cross and altar, a reredos of maroon velour trimmed in gold. On one side, a lectern holding the Book with its written record and testimony. On the other side a pulpit where a man stands to proclaim the Good News symbolized by Cross, Altar and Book.

A whole new lighting system is turned to quiet softness as one enters the sanctuary, a recessed light glowing on cross and altar. Gradually, like sunrise, the main lights increase, flooding the room. Yes, one may worship God anywhere, but this renewed sanctuary seems to be an aid to worship. Perhaps it is the cheery colors, adequate lighting, prominence of cross and altar. Perhaps it is the consciousness of the loyalty of the worshippers. Perhaps both.

Of course, the church is not complete, for many things remain to be done. Already a fund is being started to build a new fellowship hall with kitchen and dining room. Whether we will get it done I do not know. But I do know that by our labors together we rebuilt a church—and more was rebuilt than just the visible church structure.—From the *Elmira Sunday Telegram*.



Chas. Crouch

# The Minister's Task

By RONALD E. TERRY, Pastor at Denver, Colorado

THE minister's task is that of making God real. To achieve this the minister must know for himself, by his own experience that God is knowable.

We, who are ministers in the church of Jesus Christ, work in a laboratory composed of human elements. We deal with human hearts and divine love. We handle human emotions under fire and God's plan that oftentimes takes years to unfold. The materials in our hands are perplexities and heartaches, the weaknesses and virtues, the warmth of love and the chill of hate, which come into the lives of the people over whom we have charge.

When a minister and his wife and family move into a community his place is already established in the routine of events and persons. He comes as a confidant. He comes as a spiritual adviser and comforter; a man who gives a sympathetic ear to the innermost secrets of the soul. It is not his mission to unburden his difficulties upon the people. It is his privilege to lighten the loads of other folk.

This in itself builds about him a wall of seclusion. It sets him apart in a way he does not particularly cherish but which he is powerless to avoid. He is in the position of having a host of friends among his parishioners but none to whom he may go and unburden his own soul. For that reason the minister's family is one of the most lonely on earth.

One day an older man in the ministry was writing a friendly letter to a younger minister who was facing a desperate problem in his own life. The excellent advice given was this "be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble."

It is the concern of the minister to create similar reactions in the hearts of his people. If he can so hold himself to this high ideal his congregation will grow to feel that he regards it a sacred duty to reveal the divine in life to them.

Among the ways in which the minister must face the task of revealing the Eternal God as Heavenly Father consider first his work in the pulpit.

Preaching is the point at which the mass of people believe the minister to be functioning. Too often it is regarded as his one and only responsibility. This may be true because it is the most dramatic and dependable opportunity for people to see a minister at his work. It may be true because of the great power of words. Charles Rann Kennedy in his play "The Terrible Meek" through the lips of the Roman Captain suggests "all the things that ever get done in the world, good or bad, are done by words."

The privilege of preaching the good news of Christ and the power of God in the heart of man is a joy that delights every preacher and at the same time burdens his soul with a great weight. The unpardonable sin of any preacher is to have nothing to say and to take much time in saying it.

Preaching is the work of the minister in the pulpit but it grows out of study, out of life, out of reality, out of things vital and problematic in the hearts of his people. The preacher lives with his people to know their problems, and he lives with God to solve them.

One adjustment which a man makes in becoming a true minister is to realize that to many people he is the representative of God. When he stands in the pulpit facing a congregation of quiet, expectant people he may well repeat to himself before uttering a single word, "Remember, my son, that where you stand God stands, and what you say God says."

Consider, also, the minister's task of making God under-

standable and reliable in his capacity as business administrator for the church.

Many ministers fail at the point of administrative technique and skill. Commercial organizations train their men in the art of administration and, in given cases, instruct their men at tremendous cost in the technique of that administration. The minister who can adapt himself in a skillful manner to the management of the financial affairs of the church emerges at the top of the heap. The Christian church faces a deplorable lack of leadership trained in the business of administration.

Some few men are in the Christian ministry who have neither good motive nor fine purpose in that position but these are so few as to be definitely negligible in this consideration. Christian ministers do not fail because they have black hearts or ignoble purposes; they fail at the point of their inability to handle the material affairs of the church. Many times this is due to a lack of sympathy for the need presented, or to a want of understanding, but all too often it is due to the fact that a man needs to sharpen his ability as an executive.

Every community presents situations and moods that are peculiar. It is the duty of the minister as the business administrator of the church to garner the available resources of that community for the important task of building the Kingdom in the material relationships of life as well as the devotional.

Again, consider the minister's task in presenting God to people as an ever present reality while he serves them in the role of pastor.

A minister's calls and interviews embrace an endless cycle of conferences day after day. He ministers to people sick in mind as well as in body; people in despair, sorrow, remorse; people contemplating the divorce court or suicide; young people facing difficulties with their parents; heart-broken fathers and mothers, realizing too late that they have failed to meet responsibilities; people into whose lives stark, sudden tragedy has swept; deserted mothers, orphaned children; people bereaved, unutterably lonely.

He ministers, too, to people at the end of the scale of emotions; fond parents presenting their babies for baptism; the child with a new toy, the youth with a new honor, the young man with a difficult assignment neatly accomplished, the happy, jubilant wedding parties, elderly folk overly proud of grandchildren, parishioners excessively complimentary—all, fall under the care of the pastor.

Norman Vincent Peale in his "Ten Commandments to Preachers" states, "Thou shalt preach to the needs of the individual man, remembering life is hard for him." Any life is hard, essentially. The Christian life, in particular, bears at its center a cross. Out of the turmoil and the confusion of the day and age, out of the perplexity and the bewilderment which face men everywhere, must come a defense so steady, so strong, so permanent that it can withstand the onslaught of any disaster or success.

Someone in writing for a business journal states a thought that is even more true for ministers than it is for business men, when he states, "The man who is worthy of being a leader of men will never complain of the stupidity of his helpers, of the ingratitude of mankind, or of the inappreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat is the final proof of power."

• (Completed on Page 7)



## Hymns and Worship

By William K. Anderson

Pastor of Franklin Street Church, Johnstown, Pa.

IT was suggested through these columns that readers send in the numbers of their favorite hymns. New hymns, three from each, were requested. During the Uniting Conference, the writer presented his hymnal to many of his colleagues, with the request that they sign their names and indicate three favorite hymns, without regard to newness or oldness.

Thus we have the choices of 123 different people, with 128 different hymns listed as best loved. The results are interesting: 73 ("Be Still My Soul") and 268 ("Are Ye Able") received 36 votes each; 279 ("God of Grace and God of Glory"), 27 votes; 465 ("Where Cross the Crowded Ways"), 17 votes; 342 ("Dear Lord and Father of Mankind"), 11 votes; 145 ("Above the Hills of Time the Cross is Gleaming") and 278 ("Lead On O King Eternal"), 10 votes; 72 ("This Is My Father's World"), 179 ("Spirit of God, Descend Upon My Heart"), and 318 ("O Love That Wilt Not Let Me Go"), 8 votes each.

Here are ten hymns standing out front. It is amazing to discover that five of them are new hymns in Methodism, and that one of the others has a new tune. The elimination of the preferences of those who were definitely asked for NEW hymns would leave the returns essentially unchanged, since these do not represent twenty-five per cent of the statistics. Here is an indication that a denomination can very quickly make new loves in its hymnody.

Seven people indicated 533 as a favorite; six spoke for numbers 144, 148, 164, 259 and 519 (I'm not just sure that all of these last were entirely genuine, but if not they were generous anyway); five voted for numbers 111, 338, 455; four favored numbers, 1, 120, 162, 213, 256, 263, 372; three liked numbers 18, 204, 248, 267, 321, 376, 507; two wrote down as their favorite numbers 2, 8, 11, 44, 220, 286, 299, 311, 315, 341, 345, 375, 521. There are 82 additional hymns which find individual favor, but should hardly be listed.

The choices of some of the prominent members of the Uniting Conference, and a few non-members, may be of interest. John R. Mott, 278, 338, 465; Robert W. McCutchan, 533, 376, and the "third too numerous to mention"; Earl Marlatt (whose "Are Ye Able" shared first honors), 120, 111, 527; James R. Joy, 529, 465, 521; William F. Anderson, 73, 279, 164 (Diadem); Harold Paul Sloan, 532, 358, 145; William W. Sweet, 73, 181, 322; Ralph W. Sockman, 507, 465, 279; W. P. Few, 72; Alf M. Landon, 256; William Allen White, 204; Edgar T. Welch, 179, 345, 455; Henry H. Crane, "279 is all three of them"; F. R. Bayley, 519; James R. Houghton, 268, 465, 73; M. S. Rice, 111, 73, 259; Lucius H. Bugbee, 73, 516, 318; Mrs. Francis J. McConnell, 507, 278, 285; Mrs. Herbert Welch, 72, 73, 268; Mrs. James C. Baker, 593, 72, 454; Lynn Harold Hough, 318, 164, 135; W. G. Cram, 268, 482, 483; Paul Hutchinson, 375, 179, 286; Oscar T. Olson, 160, 279, 120; C. E. Forlines, 263, 62, 372; A. R. Perkins, 213, 219, 318; Jesse Lee Corley, 321, 268, 267; Asa J. Kestle, 318, 507, 179; Jonathan B. Hawk, 145, 18, 326; Tully C. Knowles, 73, 120, 343; Eric M. North, 465, 345, 179; Charles B. Ketcham, 342, 533, 474; Richard T. Baker, 367, 179, 279; Jacob S. Payton, 148, 164 (Diadem), 279; Horace F. Smith, 73, 266, 279; Harvey W. Cox, 148, 465, 44; Arlo Ayres Brown, 256, 465, 267; H. D. Bollinger, 558, 279, 268; Richard C. Raines, 318, 73, 67, 263; David H. Hargis, 357, 346, 371; Louis C. Wright, 263; Crates S. Johnson, 148, 465, 248; David D. Jones, 144, 145, 278; Edmund D. Soper, 533, 342, 2; H. C. Wilson, 73, 533, 268; William C. Hartinger, 18, 372, 268; Fred M. Stone, 278, 279, 268; J. W. Hawley, 73, 268, 113; Sanford W. Corcoran, 519; Joseph D. Piper, 376, 465, 76; Joseph M. M. Gray, 533, 382, 318; W. E. J. Gratz, 268, 278; Nathan Newby, 338, 213; John W. Langdale, 73; Charles C. Weber, 465, 259, 279; Earle R. Brown, 120, 379; Mrs. Howard M. Le Sourd, 164, 268, 519; Powell Weaver, 154, 1, 318; Harry P. Hunter, 73, 279, 455; C. G. Stater, 519, 73; Arba Martin, 268, 73, 145; D. Stewart Patterson, 243; Marshall R. Reed, 342, 279, 259; A. W. Pugh, 73; Henry L. Davis, 465, 137, 338; John L. Ferguson, 148, 220, 226; Earle M. Rugg, 242, 342, 465; Harold F. Carr, 178, 341, 458; Carl H. Fowler, 56; Frank L. Shaffer, 162, 111, 278; R. E. Womack, 279, 465, 342.

It is always distressing to find churches using the new hymnal and not following the new order of worship. The change may most easily be made at the time of dedication of the new books. If ministers who are wedded to the old order would try the new one once, they would find in it many advantages. The greatest single difference is in the position of the prayer. The old order, placing the pastoral prayer, which should be the heart of the service, at the beginning when neither the preacher nor the congregation is ready for it, is very faulty. That change alone makes the new order almost mandatory for effective devotional atmosphere.

Ministers, too, can pick their hymns with a view to the

building of a service of worship. The first hymn should always be one to carry the congregation into the presence of God. When the congregation stands, for example, and sings with St. Francis, "All creatures of our God and King, Lift up your voice and with us sing, Alleluia," or "Come thou, Almighty King," or any one of a hundred good hymns of adoration, they are praising their Creator and invoking his presence in their midst. If they start the hour with "Work for the night is coming," they may be prodding themselves to activity, but God is left out of it. The name of God does not appear in this number. It has its uses, but one of them is not to start a devotional service. And there are at least three hundred hymns in the book, on a venture, which are almost equally unfit to serve as an initial choice, because they are meant to express the zeal of soul and urge to activity which a good service of worship is supposed to produce in the worshipper. They therefore should come at the end of the service to express sentiments of consecration to the great cause, instead of at the beginning.

Sometimes a church, using a robed choir with processional and recessional, rarely hears hymns not written in 4/4 meter. This is most unfortunate, for it means the adaptation of hymn usage to an accidental feature of the service. It is not necessary for choirs to march in, or even to keep step. I have this on the authority of one of the leading organists of the country. The admission of this fact removes the demand for opening and closing the service with march-time hymns and opens the way to a far more devotional atmosphere. Instead of marching, the choir may come in with dignified movement in which the step is made as unobtrusive as possible.

The use of printed bulletins and hymn boards relieves the preacher of the necessity of announcing hymns, which are far more effectively introduced to an intelligent congregation by the organ. Announcements are often necessary, and are best made when the worship period, ending with the pastoral prayer, has come to its conclusion.

There is a difference between stiffness and dignity in worship. I am not pleading for the former. The latter is much needed in Methodist churches and can be had with a little care for details. Someone has said, "True dignity is a quality of the soul." Such a quality in a service of worship will be a means of nurturing the same quality among those who participate.

## New Books in Loan Library

Blackwood, Andrew W.—The Fine Art of Public Worship.  
Chappell, Clovis G.—Values that Last.  
Holman, Charles T.—The Religion of a Healthy Mind.  
Macartney, Clarence E.—More Sermons from Life.  
Mack, S. Franklin—Comrades round the World.  
Morse, Alfred H. C.—A Quiver of Sunbeams.  
Rich, Mark—The Larger Parish (pamphlet).  
Ziegler, Edward K.—A Book of Worship for Village Churches.  
Simpson, John E.—This World's Goods.

## The Minister's Task

(Continued from Page 6)

Beaten by whatever hardship, humiliated by whatever defeat, incensed by whatever criticism, elated by whatever success, when I face the minister's task as my own task I believe in the church. I believe in the church as a channel of expressing the reality of God in life. I believe the successful pastor can bring God to man so unmistakably that he can take the individual who is lost in his direction, stagnant in his initiative, bewildered in his purpose, and make of him and of his life a creative, positive dynamic force. I believe it is the imperative opportunity of the Christian minister to make that force one for Christlike good.

I believe the church is triumphant in the face of economic insecurity, of political jostling for place and power, of a war-frightened world mad with nationalism and choked with armaments.

When a young minister and his wife go forth to give their lives to the beautiful ideals of a courageous, gentle Galilean who lived nineteen centuries ago and left his unfinished dream a warm and vital reality indelibly written in His own life's blood upon a cross, they approach a world that looms up in need of all that He had to give. Those of us who have accepted the challenge must carry on.



# VII—Christianity and Colored Constituencies

Scripture: The Acts 8. 26-40; 17. 26-28

By EDWARD DELOR KOHLSTEDT

SPIRITUAL guidance is a reality in human experience and can be counted on by receptive minds and devoted hearts that sincerely seek to serve God and man. The sanity of this assumption is attested by an abundance of scriptural data and is buttressed by the laboratory of life. It is the only satisfactory interpretation of the presence and purpose of the Holy Spirit in this world; of the transformation and apostolic achievements of Jesus' lowly disciples; of the stories of Paul in Damascus, Peter in Joppa, Philip at Gaza; of ancient and modern missionary service and fruitage.



E. D. Kohlstedt

Racial restrictions are absurd barriers to a brotherhood that presumes to be based upon Christian ideals. Christianity cannot concede the validity of human appraisals that stultify the normal aspirations of one group in order to exalt the superiority complex of another. The children of every race are entitled to equal opportunities

for the normal pursuit of human happiness and welfare. Christian missionary agencies are committed to the principle of unrestricted ministries to mankind, as illustrated by the story of Philip and the Ethiopian.

Unchristian racial attitudes are largely responsible for the multiplication of friction contacts that produce festering sore spots on the body politic. Our one-hundred-per-cent-American ballyhoo has been greatly overworked. Racial antagonisms, which frequently flare up in destructive fashion, are largely the fruitage of un-American outbursts from make-believe Americans.

## Negro Americans

The tragic background of Negro history in America is one of the blackest blots on the record of modern civilization. Slavery and suppression have haunted the footsteps of the American Negro and left more scars upon him than the twentieth century will be able to obliterate. Negro

spirituals, the jest of the thoughtless, voice the anguish of a race of suffering souls, ruthlessly bereft of every essential human heritage except an unquenchable faith in God and eternal justice.

The patriotic devotion of the American Negro is an inspiration. No Negro ever stained the Stars and Stripes with disloyalty. Among the limited list of traitors to this country, there is not a single Negro soldier. Crispus Attucks, a Negro, was one of the first to make the supreme sacrifice upon the altar of that American liberty which was denied to his own race for so many heartbreaking years. Negroes have served creditably in every one of this country's major military conflicts: Revolutionary, Civil, Spanish-American, and World Wars.

Destructive discriminations, economic and social, suffered by the American Negro during and since slavery, beggar description. Recent revelations of this sort, aggravated by the depression, stir the souls of Christian statesmen with indignation. Even our well-intentioned National Industrial Recovery Act, in many instances, actually increased rather than lessened the economic burden of the black men.

Dr. W. A. C. Hughes, director of Methodist Work Among Negro Americans, reminds us: "A study of the labor situation, as it affects Negro workers, reveals that they were discharged in numbers where the Recovery Act codes forced upon employers shorter hours of labor and increased pay. With organized labor directing the fortunes of the American workingman and at the same time excluding Negroes from twenty-four national trade unions and giving but meager opportunities to them in unions to which they are admitted, the benefits to accrue to the Negro workman under our Recovery Act were not very promising."

Among groups in this country, Negro religious and social-service activities bulk large in the program of Home Missions. Methodism's interest in the welfare of the Negro race is historic. As early as 1758, John Wesley baptized two Negro converts from Antigua. One member of that memorable first American Methodist congregation of five, assembled in Philip Embury's New York City home in 1766, was Betty, a Negro maiden. When the Methodist Episcopal Church became a going concern in 1816, with 700 ordained ministers and 214,235 members, her Negro communicants numbered 42,304. John Stewart, a Negro, converted William Walker, an Indian, whose missionary appeal in behalf of the Flathead and Nez Percé Indians in the Oregon country resulted in the first transcontinental missionary enterprise in the history of America.

Lincoln's Emancipation Proclamation closed the Negro-slave chapter of American history. Immediately thereafter, Methodist and other boards of home missions sought to serve freedmen within our borders by providing an adequate cultural and spiritual foundation for effective citizenship. Scores of mission churches, schools, and philanthropic projects for Southern Negroes were established and fostered on the justifiable assumption that the American Negro could, if granted a fair opportunity, win for himself and family a proper place in the economic and social,



School of Practical Methods



as well as the religious life of this country. Such home-missionary investments have yielded astonishing dividends. The American Negro has written the most amazing chapter of racial progress in the annals of mankind.

Methodist Negro members, including all branches of Methodism, now number 1,756,714. To determine the constituency multiply that figure by two and a half, and the grand total is 4,391,785 Negroes of Methodist persuasion. Impressed by his ready response to Christianity's challenge and inspired by his songs of faith and hope, despite years of burdensome bondage, economic injustice, and social suppression, the Christian church has been the Negro's unfailing friend. Since the Civil War, the Methodist Church has recognized in its colored constituencies a major home-missionary responsibility. To uplift a people who, for several generations were subjected to the worst type of servitude known to humanity, is a herculean task.

Successive General Conferences of the Methodist Church declared: "We stand . . . for the right of all men to the opportunity of self-maintenance, safeguarding this right against encroachments of every kind; and for the



Going Up

protection of workers from the hardships of enforced unemployment." The present plight of America's Negro constituency reveals a situation that Methodism's social creed says must be faced. Conditions that break the morale of one-tenth of our American population, increase its poverty, threaten the stability of its family life, and weaken its churches, constitute a major home-missions challenge. A loyal people ask for economic and social security in American life and a chance to earn, with others and in like proportion, that which their capacity warrants.

*Earning a Living.* The Philadelphia Evening Ledger, October 4, 1938, printed the following editorial:

"Sugar cane is harvested today as in 1795, when Etienne De Bore cut the first commercial crop on his Louisiana plantation. For more than a century the job has been done laboriously by hand, partly because the land where sugar grows is likely to be too muddy for machines.

"The United States Bureau of Agricultural Engineering has been contemplating development of a mechanical harvester for sugar cane. An individual inventor, owner of 5,000 acres, got ahead of the government engineers

by building a machine, costing \$500, which can cut as much sugar cane per hour as fifty or sixty hand workers.

"First the mechanical cotton picker threatened the livelihood of manual laborers down south. Now a sugar harvesting machine promises to put thousands out of work. The deep South is the Nation's most acute economic problem. Its great colored population is steadily being deprived of occupations which formerly supported it. What is to be done with these displaced and outmoded workers?"

*Rural Housing.* The United States Department of Agriculture in Social Research Report No. VIII says:

"It is conservatively estimated that one-third of the farm families of the nation are living on standards so low as to make them slum families.

"Thirteen million farm persons are living in what may be termed 'slum houses'; 1,700,000 families live on incomes below \$600; 900,000 on less than \$400 and 400,000 families on less than \$250. You will find practically all of these last two income groups among the Appalachian (mountain whites) and cotton-belt (Negro) groups."

Schools of practical methods for town and country pastors are promoted by our Bureau of Negro Work, for the training of Negro ministers. Including the Sunday-school and the church constituencies, approximately two hundred thousand people are being benefited by the training these ministers have been given in church administration, the training of youth, social and economic community values, preaching and pastoral care, with special emphasis on evangelism.

No feature of our missionary program yields larger returns for the amount invested than Summer Schools for Pastors. Four hundred fifty-seven pastors were in attendance last year, and the cost of promoting the work, which involves expense of travel for members of the faculty, honoraria (incidental expenses of men who serve us), literature, board for pastors and faculty, and dormitory service, averages only \$9.22 per man. The average length of a school this year was seven days.

The school serves Negro ministers, whatever their lack of training may be. Our Bureau cooperates with social and educational agencies in the states where we work, rounding out a course of study which takes in the whole range of being: social, economic and religious. Next year, three colleges propose to bear one-half of the cost of the schools meeting on their campuses.

The following note from our efficient Director of Negro Work, Dr. W. A. C. Hughes, on July 31, 1939, is self-explanatory:

"In a communication from District Superintendent B. F. Harper, of the Holly Springs District, Upper Mississippi Conference, I quote: 'I am happy to say that 75 per cent of the parsonages of the Holly Springs District have been improved as the result of your Summer Schools for Pastors.'

"When I think of the cabins in which most of these preachers live and that through the ministry of this Board we have suggested ways of improving the places where these preachers live, of course I rejoice that the Board of Home Missions and Church Extension, makes it possible for us to render such service."



# Radio Canvass

By LUELLA AUSTIN, Director of Christian Education, Central Church, Muskegon, Michigan; LEROY T. ROBINSON, Pastor

ON a given evening, designated somewhat in advance, about thirty homes of our parish were opened to members of our church for a social evening. The hostesses were called together about two weeks before the event and presented with a list of adult members in their neighborhoods whom they agreed to invite personally to their homes for our Radio Party. Our older young people formed one large group at the church. (The Junior High and High School members of our church are given envelopes each year, but not asked for pledges until they have their own income, so they were not included in these plans.) A general parish letter went to all members, announcing the plan, stating the date, time, combined business and social purpose, and informing them that soon they would receive a personal invitation to a neighborhood gathering. Each hostess selected a small committee to assist her with the entertainment, and the furnishing and serving of refreshments.

A week or so before the event the minister and finance committee selected thirty men and women leaders from the neighborhood groups and called them together for a coaching conference. Each one was presented with a detailed budget plan for the new year, mimeographed explanations about various items, pamphlets for distribution on "Why Give Regularly to My Church," a booklet explaining our World Service Benevolence program, pledge cards, pencils, blank envelopes, and check sheets for volunteer work in the church.

The Radio Party was kept constantly before the minds of the people by various announcements from the pulpit and press. On the designated evening the groups gathered in the homes all over the city. Some were happy just to visit and get acquainted for an hour or so. Others enjoyed games in basements, yards, or living rooms or participated in a musical hour. At a time previously announced, each host dialed the family radio, and each group heard the pastor speaking to them from the local broadcasting station. He spoke for fifteen minutes, reminding them of the glorious history of their local organization; paid tribute to a few prominent and much loved personalities of the past. He outlined something of the present program of ministry, service and education carried on by our local church, as well as in the larger group of which we are a part, and closed by giving a kindly challenge to each one listening to make a personal response. The thirty persons who had been previously coached immediately followed this introduction by assuming leadership in the group where each was a guest. They gave a detailed explanation of budget items, answered all questions about our local and connec-tional expense, and finally passed out pledge cards, pencils, check sheets, envelopes and pamphlets. Families were not embarrassed by requests for immediate pledges, but knowing in advance the purpose of the meeting, there was practically 100 per cent response from all present. The check sheets contained the following items of volunteer service needed regularly or occasionally in our church:

In order to assist the pastor more effectively to organize the various activities of the church, will you please check the items in which you are interested or willing to serve:

## Church Services

- Usher
- Sing in Choir
- Assist in Nursery
- Assist in Junior Church
- Lead mid-week services in Pastor's absence
- Speak for Epworth League or Young People's Groups

## Church School

- Teach a class (regularly—supply—)
- Adult, —Young People, —Junior High,
- Junior, —Primary, —Beginners
- Pianist for department
- Lead singing

## Organizations

- Join an Auxiliary of the Ladies' Aid Society
- First, —Fourth, —Central, —W. M. B.,
- Zeta Phi, —Business and Professional Women
- Woman's Missionary Society
- Wesleyan Service Guild
- Central Service Guild
- Parents' Group
- Orchestra
- Assist with Boy Scouts
- Meda-Mummers (Dramatic Club)

## Miscellaneous Suggestions

- Wait on table at dinners
- Serve in kitchen
- Assist in setting up tables
- Assist at annual Church School Picnic
- Entertain occasional guests of the church
- For meals
- Overnight
- Act as District Leader
- Assist District Leader
- Provide transportation for Church Secretary in calling
- Assist in operating printing press
- Give clerical assistance in office
- Make calls as requested by pastor
- Provide recreational leadership
- Provide altar flowers
- Take altar flowers to sick
- Subscribe for *Michigan Christian Advocate*
- Have children interested in joining
- Junior Choir
- Junior High Choir
- Junior High League
- Boy Scouts

NAME .....

ADDRESS ..... Tel. ....

There were volunteers for every item on the list. So we found much available talent and willingness to serve. At the close of this part of the program (which lasted about one-half hour) the check sheets and pledge cards (signed or unsigned) were placed in blank envelopes and sealed by the head of each family, and given back to the chairman who returned them next morning to the church office.

Our pastor and finance committee are enthusiastic about the values resulting from this concentrated effort. It is true that we did not have 100 per cent of our membership present in the entertaining homes on this evening. Probably that is not possible in the busy lives of persons in a parish extending all over a large city. But we have had constant and favorable echoes from our people, approving the democratic method of our plan, expressing satisfaction in knowing details about the business end of our institution as well as its program, their joy in making new friendships among their neighbors, and their pleasure in giving some service to the church for which they have talent, but for which they had not realized the need. Substantial increases in pledges were made by a number of persons when they participated in this event and saw the whole picture presented in a new way. Those who could not be present felt a personal obligation in acknowledging the invitation and many turned in their pledges the following Sunday.

(Completed on Page 11)



# Church Gardens

By MRS. GARRET SMITH  
Plainfield, N. J.

FOR years it has been one of my hobbies to study grounds around churches, then draw designs of the livable, secluded gardens I would like to see replace uninteresting, open lawns or bare ground.

Most churches have good locations and ample grounds. Improvements are not penalized, for church property is tax-exempt. Yet since church grounds have not been used for burying-grounds, most of them haven't been used at all.

It seems to me that any church might be of more service to the whole community, become more interesting (especially to the progressive young), and benefit financially if it would use even part of its grounds as a garden room. I don't mean a place dug up or full of flower beds, nor one having a landscape planned for show. Both belong to the era of the old-time parlor nobody used. I mean a spot enclosed for privacy, furnished with at least a bench or two where one may sit.

In city and country, for rich or poor, young or old, obscure or prominent, we see the garden as a common denominator for bodily and mental rest and refreshment. We are gardening more and more, but not just to raise beans and potatoes, roses and lilies. It is apparent that our basic interest in being in a garden is the bodily rest, the spiritual and aesthetic "lift" we get there.

Years ago I began watching church yards, hoping that some day I'd run across a congregation with imagination to see that it wouldn't necessarily cost much to turn its spacious, open and useless plot into a beautiful enclosed garden, not a garden just to look at, but one to be used every day in the week.

In New York City, there was old St. Marks-in-the-Bouwerie, its ancient burying ground almost erased and now a quiet garden enclosed by a high iron fence bordered with shrubs, its placid pool and old brick walks edged with flowers. And old Grace Church farther north, with enclosed greensward and outdoor pulpit. But neither fulfilled my dream of what a church garden could become.

After years of watching and sketching church grounds here and there, at last I see others taking hold of the idea. For years the grounds of quaint little Holy Cross Episcopal Church in North Plainfield, N. J., lay wide open to the street on three sides. Along one side lay neglected trees and hedges, piles of dirt and stones, remnants of a torn-down house, its cellar filled with debris and saplings. They had an air of being there to stay.

A year or so ago I proposed that the plot be made a large garden room, sheltered from streets by a five-foot hemlock hedge set close to make a green wall. Attractive furnishings were suggested—benches and tables; an outdoor pulpit; terraces of brick, stone or concrete for garden teas, suppers or entertainments; a bird bath to bring birds; a "Bride's Altar" for garden weddings; a little herb garden of herbs mentioned in the Bible; and a small cutting garden for flowers to be used in church or to cheer the sick. A rack for books and a grill for corn roasts and beefsteak suppers beneath Japanese lanterns strung from trees might also be included. The rector and church members were enthusiastic. The vestrymen said, "Nice idea, but it means grading, stump pulling, fertilizing, planting. Where is the money? It will take years to pay for the new chapel we're building."

Nevertheless, in midwinter, St. Agnes Guild of Holy Cross Church invited me to present the garden idea with sketches and estimated costs. Then and there the Guild made the church garden its major project of the year. Ways and means were planned. They said: "It will stir

up interest, make the property attractive. By holding outdoor entertainments, we can make money there. Turning that neglected corner into a garden everybody can enjoy will appeal to all sorts of people, many not in our church. It will benefit not only this section but the whole town. If we go out and work for that money, we can get it."

Those forty women were right. The price of one tree was given by some contributors; others gave more. Some gave the cost of usual Easter flowers, and some made memorial gifts. Nobody gave a large sum. That's the beauty of the garden surrounding Holy Cross Church. It's everybody's garden. In late May, the Guild's flower show and garden mart added a neat sum. In no time, even before the garden was completed, that busy little guild had most of the money in hand to pay the cost. In a magically short time the dream of what is today a beauty spot to be used more and more has come true. At the first church dinner in the new garden, served at small tables on the flagstone terrace with its pair of big blue pottery jars and its sheltering trees, about 200 people came and went.

At little expense almost any church could at least enclose a plot with a close-set evergreen hedge or a mixed shrubbery border of forsythia, syringas, lilacs, deutzias, or other shrubs, making a green wall or frame. Every section of the United States has plenty of suitable plant material which might be utilized. It doesn't take very much to make an inviting garden room, secluded from the street, where folk may sit in sun or shade.

Once you have planned such an enclosure you'll be surprised at the gifts gardeners with a surplus will donate. Nothing is lovelier than many of our wild trees and shrubs. Old brick from a chimney or old house makes a charming terrace. An Indian meal-stone, set close to shrubbery, becomes an interesting bird bath. An old millstone may provide the picturesque floor of pulpit or altar, backed by evergreens or perhaps sheltered by wisteria or clematis. Could it be edged with forget-me-not, ivy, violets or myrtle? A street flagstone makes an inexpensive seat. Sturdy wooden benches can be homemade. Many parks are at a distance from residential or business sections. It takes time and costs money to reach them. Thousands never get there. In every community, small and large, are open church plots that could easily become simple, livable gardens readily accessible. Why not plan such an enclosed spot? Make it homey. Have there a few seats and a table or two. Never mind if there is little else at first. Keep it simple, unpretentious. It isn't for show. It's to live in and love seven days a week.—Agricultural Extension Service, Rutgers University, New Brunswick, N. J.

## Radio Canvass

(Continued from Page 10)

This left a comparatively small number of persons to be interviewed personally by the finance committee and financial secretary. And overnight, so to speak, we were assured of a large portion of our regular income. Since our pledges are continuous, another such effort will not be needed for a number of years. But many of our people have asked us to plan some purposeful activity which will offer occasion for neighborhood meetings several times a year.

This plan was not entirely original with us, but was adapted from a similar plan worked out by Dr. McGorrill of Fountain Street Baptist Church, Grand Rapids, Michigan.

# God Give Us Peace

*A Pageant for Armistice Day, 1939, by Ormal B. Trick, Pastor at Sutherlin, Oregon*

*This pageant may be given in the chancel of the church. If the use of a curtain is not practical, the lights could be dimmed and after the characters have taken their places a spotlight could be focused on them. The reader stands at one side. The music is furnished by an unseen choir. The numbers of the hymns refer to "The Methodist Hymnal," 1935 edition.*

*Characters: Reader, Polish Peasant Woman, Polish Child, German Grandmother, French Mother, English Mother, English Girl, American Young People, People of Various Nations.*

*Costumes: The Reader could wear a choir robe; the Polish woman and child wear peasant costumes; the German grandmother should wear a plain, black dress with a shawl over her head; the people of the various nations wear different national costumes; and the other characters wear modern clothing.*

*The choir sings "God the Omnipotent," 505, as the Reader takes his place.*

*Reader: Throughout the long ages mankind has sought for a way of peace and brotherhood. Since the day when Cain slew his brother, Abel, and his blood stained the earth, men have been learning God's lesson that they must indeed be their brother's keeper. When men forget that lesson, war and destruction sweep over the world. Isaiah, the prophet of old, dreamed of the day when war should be no more. He said: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4.)*

*Isaiah also proclaimed the coming of One who would be the Prince of Peace, for he declared: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isaiah 9:2-7.)*

*In the fullness of time, Christ, the Messiah, came to the world. His coming was joyfully heralded by the multitude of heavenly host, who praised God, saying: "Glory to God in the highest, and on earth peace, good will toward men."*

*The choir sings the first stanza of "It Came Upon the Midnight Clear," 92.*

*When the Christ was grown to manhood, He went out to proclaim the gospel of love and to give to the world the message of the Kingdom of God. He taught:*

*"Blessed are the meek: for they shall inherit the earth." (Matthew 5:5.)*

*"Blessed are the merciful: for they shall obtain mercy." (Matthew 5:7.)*

*"Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9.)*

*"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." (Matthew 5:43-45.)*

*"Put up again thy sword into its place: for all they that take the sword shall perish with the sword." (Matthew 26:52.)*

*The choir sings the third stanza of "Light of the World," 114.*

*Reader: We would celebrate an Armistice Day, which marked*

*the closing of a great war, a war that was to end all war and was to bring peace and world brotherhood. Today, many of the peoples of the world seek peace and the way of brotherhood, but those in authority have decreed that there shall be bloodshed and sorrow and death. Wars are being waged, but many do not want it so. From the heart of humanity goes up the prayer: "God give us peace."*

*Poland has long been one of the battlefields of Europe. Armies have marched and fought, and men have bled and died; but there are those who seek peace.*

*Scene I. A Polish peasant woman is seated with a small child at her side.*

*Child: Will father come today and take us home?*

*Woman: No, my child, he will not come today. Only the dear God knows when he will come, if he ever does. There will be no home to go back to, for it was destroyed weeks ago.*

*Child: Mother, why must there be war?*

*Woman: I do not know—it has always been so—*

*Child: But if we were to pray, would God let father come back to us?*

*Woman: I do not know. In this mad day, people have forgotten God. Perhaps the sound of guns and fighting is so loud that he could not hear our prayer. It may be the screams and the agonies of dying men are too great for him to hear us. But he is a God of mercy, even when men forget him and turn from him and his way of life; so come let us pray. (They kneel.)*

*God our Father, have mercy upon us, for Jesus Christ's sake. "God give us peace." (Curtain.)*

*The choir sings the first stanza of "O God of Love, O King of Peace," 511.*

*Reader: The people of Germany have been led into war, but there are many who know its hardships and its sufferings and they do not wish it.*

*Scene II. An old, German grandmother is seated holding a letter.*

*Grandmother: So war had taken my grandson, but why should I weep? All my tears were shed long ago. War has taken every thing that was dear to me! The Franco-Prussian war took my father. He was a good, kind man, but I can hardly remember him. My mother was never well after that, so she soon went also. The World War took my husband and my sons—and now war has taken my grandson. Yes, war will soon take me, too. There isn't enough food to keep the soul in this old body. I'll be glad to go, for then war won't be able to do anything more to me. I would like to see things different before I go. I would like to see peace for the German people. I want peace to come to the forests and the villages and the cities of my land before I go. (Prayerfully) God, before I leave this old world, won't you let me see peace again? God give us peace. (Curtain.)*

*The choir sings the second stanza of "O God of Love, O King of Peace," 511.*

*Reader: France, too, knows the suffering of war and the cost of conflict and fighting. There are many in that land who long for the coming of peace and the establishment of brotherhood.*

*Scene III. A French mother is seated holding a baby.*

*Mother: There you are asleep once more. Now, if some plane doesn't come flying over, perhaps you can sleep. I don't know why we do it, we mothers of the world. We bring babies into the world. We nurse them and care for them. We see that they have clothing to wear, food to eat and a place to sleep. If they are ill, we spend anxious nights by their sides and listen for their cries. Why do we do it? It is for the glory and the honor of France we are told. What are glory and honor to a mother in exchange for her child? Would a mother exchange her son for all the military crosses of honor in the world?*

*My son, I am glad that you are little. I can press you to my breast. Your father marched away to war, but you are too little yet. War is not ready for you, for you cannot carry a gun. Must I see you grow up and march away? Oh, if I could always keep you at my breast, so that war could never take you. I do not want you to live in a world of war—in a world gone mad. I want you to live in a world of peace and goodwill, in a world of brotherhood and justice.*



God, grant that men of goodwill of all races and nations may work for peace. God give us peace. (*Curtain.*)

*The choir sings the third stanza of "O God of Love, O King of Peace," 511.*

*Reader:* Even in England with its power and glory of empire and dominion, there are those who pay the price of war.

*Scene VI. An English mother and her daughter, a young woman, are seated.*

*Mother (holding the girl's hand):* Hush my dear, I know how you feel. Remember that your own father went away to the war and never came back. I have had to face all of these long years without him, so I know how you feel.

*Girl:* I know mother, but Jack was so young. We had such wonderful plans for the future—dreams that now can never, never come true. What to him was a strip of land over in Europe? He wanted life, and those in authority have sent him to his death, they have taken his life from him. What to him was the glory of empire and the pride of dominion? He wanted only the simplicity of our love and the joy of our home. He died when he was far away, and even at the last he could not have the comfort and the assurance of my love. The future years are dark and black—now he will never answer when I call him—now he can never respond to the love that is in my heart for him.

Oh mother, if something could only happen to stop this mad war before it takes other young men like Jack. Other boys and men have their loved ones, too. What can the youth of the world gain from war but destruction? (*Crying as she bows her head on her mother's shoulder*) Oh God give us peace! (*Curtain.*)

*The choir sings the fourth stanza of "O God of Love, O King of Peace," 511.*

*Reader:* In America at this Armistice Day season there are many who are remembering the terrible price which the people of this nation paid in the World War, and they are saying with all their hearts and strength: "It must not; it shall not be again!"

*Scene V. Several American young people are gathered at an Epworth League meeting. They are seated as they listen to the leader.*

*Leader:* This is a time of war and unrest. There is hatred in the world; but let us have love in our hearts for all mankind, remembering that Jesus taught that we were to love our enemies. This is a time of lying and falsehood, but let us never forget that the truth shall make us free. Certainly the truth will keep us from war. Let us learn from the lessons of the past that there is no victory in modern war—that all lose.

We want to be kept from war for it will be the young men from our schools and colleges who will have to go. During the World War many went from America who never came back. Their places are marked by white crosses in Flanders' fields. Some came back to spend their years in the hospitals—to suffer over and over again the horrors of war. We do not want that to happen again—we want our beloved America to keep the peace.

Let us pray. (*The group stands.*) Our Father who art in heaven, grant us peace we pray. God give us peace. (*Curtain.*)

*The choir sings "Come! Peace of God," 510.*

*Reader:* In this day of awful conflict there is a great host of people who long for the time when swords shall be beaten into ploughshares and spears into pruning hooks. They would be followers of the Prince of Peace, so that "nation shall not lift up sword against nation, neither shall they learn war any more."

*Scene VI. "In Christ There is no East or West." The characters of the other scenes and people to represent various nations are kneeling facing a large, white cross. The people in the scene and the choir sing together, "In Christ There is No East or West," 507. At the close of the song, they pray, "God give us peace. Amen." (*Curtain.*)*

*The choir sings the first stanza of "Lead us O Father in the Paths of Peace," 271.*

*The Reader gives the benediction:* "The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen."

## To Every Methodist Pastor

**YOUR** mission boards would be unfair to themselves, to you, and to the cause were they to fail to report income facts, even when they are unpleasant. The figures as of September 30 show that the Board of Home Missions and Church Extension must receive in the month of October \$80,476.93 more than was received in October of last year, if a cut in the missionary program is to be avoided. Instead of an advance, the month of September, just completed at this writing, shows a decline in total apportionment credit World Service giving for the month of \$50,943.21.

*The Board of Foreign Missions faces a somewhat similar situation.*

*The days of October remain. Never was it more important than now that Methodists do their utmost that the threatened deficit for the current year be avoided. If each one does his best, the cause will be protected.*

*Checks may be sent to O. W. Auman, 740 Rush Street, Chicago, Ill.; W. J. Elliott, 1701 Arch Street, Philadelphia, Pa.; or Morris W. Ehnes, 150 Fifth Avenue, New York City.*

October 31 is the final date.  
Every dollar you can send will help.

## Spiritual Employment

By AARON H. RAPKING, Superintendent of the Department of Town and Country Work

WHAT kind of employment can we give church members? This question was raised by the discussion leader of a group of ministers and laymen when a program for town and country churches was made up for consideration. In reply to the inquiry there came from the group these suggestions: "Teach a Sunday school class," "Be a member of the Official Board," "Work on the committees appointed by the Quarterly Conference," "Be president of one of the church organizations," etc.

I objected to this limited interpretation by saying, "The mother who is a member of the church and faithfully ministers to the physical and spiritual needs of her children is also an employed member of the church. The farmer, who faithfully and in the spirit of The Master tills the soil and thus helps to meet the needs of God's family, is an employed representative of the church."

Evidently, our limited conception of what it means to represent the church is a great handicap to many of her members. My name is the same regardless of what I may be doing. I am a member of the fellowship of the church and at all times I help to strengthen or weaken that fellowship. We need to extend our conception of what it means to be spiritually employed. The tendency is entirely too much in the direction of making the church an end and not a means to an end. Joining in worship on the Sabbath, studying the Word of God, reading good literature are all important, but these activities are not ends in themselves, but means to an end and that end is seeking first the Kingdom of God and its righteousness. This search involves the best relationship in family life, in our group activities, in our civic responsibilities, and in the making of a living, as well as in the making of a life. In our town and country communities we find that a very large percentage of those who are actively engaged in promoting the programs of the Grange, the Farm Bureau, the 4H Club Movement, the Parent-Teachers' Association, and all other similar organizations, are members of the church. Now, it is the privilege and responsibility of all these church members to help permeate all of these relationships with the spirit of Him who went about doing good. The matter of the right and best possible relationships between the church and these other organizations and agencies is one of the most perplexing questions confronting the church and America at this time. There are two major points of view. One is that of making the church an end in itself with the emphasis on the program and activities of the church. The other point of view is that these, important as they are, are means to an end, and that end is to assist individuals, families and groups to live in the spirit of the Christ in all of their relationships.

It is as true of the church as of the individual that, "he that is greatest among you is servant of all." No doubt the church would be much more dynamic if she had a clearer picture of the needs to be met and then set her program so as to prepare folk to go forth into the market place, into the factory, onto the farm, into the home, into the school, and into all the normal and necessary relationships of life in the name of and the spirit of The Master.

Recently, a teacher wrote to me about the possibility of being employed by our Board to do missionary work. In writing she gave a description of what she was doing, stating that her salary and relationship were quite satisfactory, but that she felt she ought to do some missionary work. In reply, I stated there was no opening at this time. Then, I suggested the possibility of her being a missionary in the classroom and in her relationship to other teachers. Surely, America needs today a larger number of teachers

who in the classroom and in all their relationships of life live as representatives of the church and of Christ.

No true church member who in the spirit of Christ helps to meet the physical, social, intellectual and spiritual needs of God's family is ever unemployed. Our hands are to be His hands, our feet His feet, our lips His lips, our eyes His eyes, our hearts His great loving heart, for it is part of the plan and purpose of God that in Him, through us, the great plan of ceaseless redemption is to be carried on.

## Dedication of Pulpit Bible

By Robert G. Alexander, Pastor at Mt. Pleasant, Iowa

Hymn: "Break Thou the Bread of Life."

Presentation of Bible.

Acceptance and Dedication of Bible.

Reading of Lesson: John 1:1-5.

Responsive Reading: (Selected verses from Psalm 119).

Minister: Wherein shall a young man cleanse his way? By taking heed thereto according to thy word.

Congregation: With my whole heart have I sought thee: O let me not wander from thy commandments.

M.: Thy word have I laid up in my heart, that I might not sin against thee.

C.: Open thou mine eyes, that I may behold wondrous things out of thy law.

M.: I am a sojourner in the earth: hide not thy commandments from me.

C.: My soul melteth for heaviness: strengthen thou me according unto thy word.

M.: Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

C.: Thy testimonies are also my delight and my counsellors. M.: I have inclined my heart to perform thy statutes for ever, even unto the end.

C.: I have sworn, and have confirmed it, that I will observe thy righteous ordinances.

M.: The law of thy mouth is better unto me than thousands of gold and silver.

C.: Thy word is a lamp unto my feet, and a light unto my path.

M.: O how love I thy law! It is my meditation all the day.

Prayer of Dedication: The Pastor.

Prayer for Grace to Profit by the Scriptures (To be said by all): Blessed Lord, who hast caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, and inwardly digest them, that by patience, and comfort of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ. Amen.

Hymn: "How Firm a Foundation."

## Please, Mr. Preacher—

By Mrs. Paul Carson, Springfield, Ill.

THE church must move swiftly in these days when young people have experiences years earlier than their parents had. The mind does its work in a subtle fashion, allowing young people to outgrow their church all too soon. This fact adds to my uneasiness about the Protestant pulpit.

Expressing oneself in the pulpit is a rare gift, but it can be acquired by any preacher willing to pay the price in time, study, and meditation. A studious preacher can send us out to feel and think as we have never felt or thought before. A preacher may capture a faith in perfect goodness, inspiring youth to discover his own ability to render service to humanity.

Reading with a passion for pulpit achievement, pursuing knowledge for the pulpit, haunting oneself until, from some hidden depth, will surge that delicate feeling of confident hope into the hearts of an audience. This by its own force will keep a preacher in his study morning after morning. Surely the Protestant pulpit needs men who will cloister themselves so that we may know what they have been thinking when they emerge into the presence of a waiting audience. Do we enter the church for little lessons, as if in a professor's class, or do we enter devoutly, submitting ourselves to the gathering of spiritual strength—so much so that we forget the theater around the corner and the bridge club of tomorrow?

I want my pastor to be human, but not so human that he is like all men. I would prefer that his vow set him apart just enough to be an example of great pride and devotion to the young people of his church.

I do not want my pastor to be staid. I want him to be joyous, but the sanctuary is his podium, and there I would like to feel that his baton of courageous thinking will send me away with a new strength eager to return for more, realizing once again he has spent himself for his people as Jesus did.



# "Sick . . . and Ye Visited Me"

By STANLEY I. STUBER

Chaplain-Consultant at Clifton Springs (N. Y.)  
Sanitarium and Clinic

PREACHING to sick people in their rooms is simply out of the question. The minister, when he enters a hospital, must come down from the pulpit and enter the counsel room. Shouting, pounding of the desk, all dogmatic utterance must be left behind. The technique of sermon preparation, general lessons to a group of more or less interested listeners, even the pastoral prayer, do not fit the hospital room. Here the situation is extremely individual. Many times the one who is sick contributes as much, or more, to the meeting as does the pastor.

No other pastoral ministration demands so much, or gives such great returns, as the calling upon the sick. I find that it is quite impossible to prepare in any specific way to meet individual cases, for they are all so different. It does help to study the case history of the patient in order to understand the nature and extent of the illness. Simple questions asked of the nurse before she prepares the way for you, also help. If one knows the patient intimately the situation is naturally much easier. In most cases, however, the "soul doctor" has to adjust himself quickly to each case.

The best "bedside manner" that I know of is the quiet, humble, friendly approach. Most people prefer the informal call. Seldom do the general run of patients request prayer. My own practice is to make short, friendly calls on those who are in no special need of spiritual help, and reserve the resources of religion for those who request consultations. I find that most patients feel much like the minister who said to me the other day, "I don't want any formal calls. But if you care to see me informally, I shall be glad to have you come often."

To guide me in my calling I send out to each new patient, the day after he arrives, a small folder, one page of which contains the following: "*The chaplain desires to be of some real help to every guest. Please check the service which he can render you and have your nurse return this slip to the main desk. Informal Call. Formal Call. Communion Service. Reading. Printed Sermon. Consultation. Prayer. (Special Request.) Name..... Room No. ....*" This, with the assignments received from the doctors and nurses, is enough to keep me busy.

Those who are not bed patients have the opportunity to attend religious services in the chapel. Every morning at 8:30 o'clock, except on Sunday, a devotional service, "Quiet Time," is held. Bible study of the international uniform lesson is conducted each Wednesday night. A preaching service is held Sunday morning and a song service in the evening. Guests constantly testify that these public services are a great help to them in their recovery. After saying Grace in the dining room the other day, a visiting physician said to me, "I believe that the religious work here is just as necessary, and as important, as the medical work." This, coming from a doctor, means much.

## Nervous Breakdowns

The number of those who have nervous difficulties, of one nature or another, has made a deep impression upon me throughout the years I have been at Clifton Springs. So many look apparently well, but just cannot do a thing. They have lost completely a grip upon themselves. And it is so hard to place your finger upon their trouble. Re-

cently one of these nervous patients said to me, "Oh, I get so disgusted at the doctors for telling me to forget my troubles and go out and have a round of golf! There is nothing I would like to do more than play golf, but I just can't."

Some of my best contacts with those who have suffered nervous breakdowns have, however, been upon the golf links. I have played with many of them on their way to recovery. They will confess things to you there which they never reveal in the consultation room. Besides, real friendships are made in this informal manner, many of which could never be made in any other way.

If I have learned any one thing more than another, it is this: It is impossible for one to minister to those who have sick souls unless they can place complete confidence in you. So many say that they cannot trust their minister back home to keep confidences. They are afraid that secrets will leak out through his office or through his wife. This is something which should give ministers cause for consideration. Can you be trusted with intimate secrets? Are you absolutely honest? These sick souls claim that they can always sense whether or not a pastor can be trusted, and can often read it in his face.

I am not only convinced that we, as shepherds of the sheep, need do more pastoral work, but also that we must follow the Good Shepherd so closely that we shall have, in large abundance, his methods and his spirit. For after all we are quite helpless without his healing touch. Our constant prayer and aim should be so to live and think, so to serve, that we shall be fit instruments through which the grace of Christ may work. For he who would heal sick souls must have, as his first resource, a healthy, Christian soul.

Calling on the sick may be an art, but what is needed most of all is the radiance of the Christian faith in the life of the person who makes the call. The kindness, the thoughtfulness, the humble spirit of the Master is basic to ministering to the sick, for the minister's chief task is to create morale and confidence and faith. So back of all the new books now appearing on "Pastoral Psychiatry" and the like, is the need of people, of callers, with steady nerves and a calm faith, who in their own lives have won the victory and who can therefore bring comfort and courage to those who need their moral support so much.

## Our Church

FIRST CHURCH of Champaign, Illinois, of which H. Clifford Northcott is Pastor, has sent out, what seems to us, one of the most attractive mailings in connection with the Every Member Canvass and the announcement of the pre-Conference Dinner, which we have seen. It consists of a letter, a leaflet, "The Ministries of Our Church" and a pledge card. The leaflet is a nine-page, stapled document with graded page size describing the various ministries of the church. The church evidently follows the single budget plan, which has its dangers so far as World Service is concerned, but which some pastors seem to be able to operate effectively.



## WHY? HOW? WHAT?

By CHRISTIAN F. REISNER

*Pastor of Broadway Temple, New York City*  
*Editor's Note: From time to time Dr. Reisner will answer questions in THE PASTOR'S JOURNAL, if questions are received. Mail questions by post card or otherwise directly to Dr. Christian F. Reisner, 639 W. 173rd St., New York City, indicating that they are to be answered in THE PASTOR'S JOURNAL.*

Dr. Reisner would appreciate it if a wider variety of questions were sent in. Send him any of your problems. He will not use your name if you so state.

76. Martin M. Hyzer, Pastor at Andes, N. Y., asks: "What helps can you suggest for teaching the Sunday-school lesson to men?" I have never been a regular teacher of a Men's Bible Class because it requires all my brain and nerve strength to occupy my pulpit effectively twice a Sunday. I may be mistaken, but my conviction persists that very few pastors can do well more than the preaching for it takes much preparation and rare additional energy to teach also. I have, however, substituted as a teacher and studied the question enough to give a few facts. Too many men's classes are given only a sermon. As a result, large numbers go home, declaring that they have attended one church service. Rarely does such an address leave practical Bible facts in the mind. A simple detailed study of the Gospels could be made most interesting. Explain that "Matthew" was written to prove to the Jews that Jesus was the Messiah and hence the Old Testament is quoted frequently. "Mark," which is lively and ornate, was addressed to the Gentiles. The purpose of "Luke" was to present a chronological life of Jesus. "John" was written during the last years of the aged apostle to prove that Jesus was the very son of God. Many detailed facts can be added that will create an interest that will lead the class members to read the Gospels. The life of Jesus can be developed in a practical way in a study of "Luke" alone. Present everyone with a small copy of this gospel. Read sections of each chapter responsively at the class session and then make a modern application. Use all encouragements to get every man to read the book as you go along. Prepare for distribution a few simple questions answered by specific verses referred with the question and then bring them up for answers in the class. Mimeographed sheets can be distributed. Review a few facts each week to see if the class remembers them. Ask someone to draw a map. Another could build a small model of the Temple. Another might write a short paper about Palestine or the Sabbath customs or Peter's life. Men like to be given something to do. I prepared a sheet containing 100 questions on the Bible, religion, doctrines, and church customs. I distributed these to the class and found the men deeply interested in calling out the question they would like answered. I will be glad to send a copy of those questions to any one who encloses a stamp.

77. James D. Morrison, Pastor of Central Baptist Church, Providence, R. I., asks: "What incentive can we provide that will make modern Christians as loyal to the church and the Master as men and women were before modern scientific research became so wide-spread?" Never was modern science so friendly to the mystical and the inexplicable. The mechanical atomic theory has been crowded out by the mysterious electron hypothesis. The Roman Catholic Church was never more attractive and potent. She has never soft-pedaled the mystical. Science makes us admit more than religion has ever dared to do. Science cannot be dogmatic enough to compel the

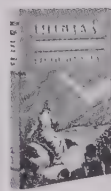
church to give up faith in the mystical. The church should hold itself to its own field. The church should claim supernatural resources and offer supernatural comfort and help to worshippers. Her ministers should so seek God that they will have real messages direct from Him. Such a church and message will more than meet any challenge a cold mechanical science can offer.

78. Ralph O. Harpole, Pastor of Park Place Congregational Church, Pawtucket, R. I., asks: "If all organized church life were crushed out by movements like Fascism and Communism, might not God use some secular movement for the expression of His supreme will?" After Peter had identified Jesus by declaring, "Thou art the Christ, the son of the Living God," the Master promised concerning the church, "The Gates of Hell shall not prevail against it." And never since that day has there been a time when an organized body of believers has not existed to preach and wear His name. Some months ago, I found a group of younger clergymen who boldly proclaimed, "The church is not an essential institution. We could get along without it if necessary." Paul again and again called the church the body of Christ. Through all the ages, God has spoken through the church. Jesus, himself, endeavored to win and utilize the Jewish church of His day. Only when those efforts failed did He organize a new group. In Paul's missionary journeys, he always preached to the local synagogue first and, when refused there, organized a local church. While we may not claim as much as does the high church group, yet we do find that God has used the sacraments to bring blessings to the people; there has been a mystical power in them. The *Christian Century* has been running a series of articles from the outstanding religious leaders of America on "How my mind has changed in this decade." It is very hopeful to notice that many of them stress a return to a belief in the importance and the possible influence of the church. We need to revitalize the church and claim for her the place God intended her to fill as the place where He meets His people, speaks to them and refurbishes them for life. There is no other organization or place which can take her place.

79. Can you suggest some method to rally the membership in the fall? We will try four Wednesday night suppers and endeavor to sell 200 or 300 tickets for the entire four suppers for one dollar. The tickets are not transferable and may bring the purchaser regularly. Some who miss will thus help to give more toward the total expenses. Thrifty housewives can keep the cost down. We spend thirty or forty minutes around the table studying some chapters of the Bible. We will not try to cover too much ground. We will read together the section explained. At about eight o'clock we will go into a brief social time with old-time games. Long ago, I wrote a book called *Social Plans for Young People*. It contains 374 different kinds of instructional and friend-making games. We have found that most people enjoy such games and thus get acquainted. This will be followed by an every-member visitation for the sole purpose of getting people to attend church. A card, attractive enough to be posted in a conspicuous place, will be prepared declaring that the members of that household are connected with Broadway Temple and attend church there. Later we will try to get the women to start a series of progressive teas. Eight will have tea together the first week. The next week each one who attended that tea will give another one to eight other women, and so on until all the women of the church will be reached. Nothing will rewin the interest of the members like expressed and cultivated friendship. The pas-

tor will then endeavor in a series of sermons to deal with vital spiritual topics dealing with a personal religious experience.

80. C. W. Ackley, Pastor at Gayville, S. D., has asked a very difficult question: "Does the 'spiritual nature' of Christianity not have a definite relation toward righting the wrongs of society as well as redeeming the individual?" Every preacher should pray for and expect the Kingdom of God to come on earth. That can actually occur, however, only through enthroning Christ in the hearts of the people. There is a grave danger of spending too much time and strength in criticising the present economic conditions and of dogmatically aligning oneself as a clergyman with new economic and political programs when, of necessity, we have neither the time nor training to be experts in that field. While Jesus cleansed the Temple, He did not attack or endeavor to reorganize the Roman government. Some clergymen go as far as to enter partisan politics and some actually run for office. I early made a rule even to avoid giving time to private investments. Our task, as a minister, God's representative, is so big and important that all of our time should be spent in preaching, visiting, winning disciples and in putting people to work in the church and closely related movements. Above all else and at any cost, we must keep our contact with God real, fresh, vital and effective. We may well refuse to join any movement that chills the soul or in any way unnecessarily offends folk, takes time from our main business and spoils our effectiveness as Christ's ambassador. Never did the world need more than now the Francis of Assisi type of preacher who counts himself a representative of Christ to speak authoritatively and with confidence because, by devotion and training, he is a specialist in religion; as such he so steadily relates himself to God as to enjoy a fresh and empowering flow of divine life saturating a clean personality. That will require time for prayer, for meditation and for the use of first-class devotional literature.



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TO THE JANITOR

The following letter, published in the "International Journal of Religious Education," was written by the minister of a church to his janitor.

Dear Co-Worker: Yours is one of the greatest tasks in the local church. You are a real member of the ministry of this church of Jesus Christ. First, you are a minister of worship, and your work there is very important. The effectiveness of a service of worship may be materially raised or lowered according to the comfort and cleanliness of the place of worship. The choir and pastor may be unsuccessful in their efforts to help people to find God in worship, unless they have the help which you may give. You are a minister of this church.

Then, you are an important teacher in the church school. Our pupils are learning not just what they are told; they are also learning what they see, and hear, and feel, and according to their feeling about the place where they study and worship. They are also learning from the attitude of those who are responsible for the rooms and conditions under which learning takes place. You have much to do in all these particulars. Furthermore, if the pupils can feel that you are their friend, it will warm up all their thought and feeling about the church, both as a place where study and worship take place, and as a family of those who love God. So, you are on the staff of religious education in our church.

You are a member of this church. This is your family, and your pastor sincerely hopes that your position of service and trust here in this church may be one of the most rewarding experiences of your life.—Your friend, and pastor.

KNOW YOUR CITY

PARKWOOD ASBURY CHURCH of Evanston, Ohio, of which Alva I. Cox is pastor, recently conducted a series of six special Wednesday evening lectures on the general theme, "Know Your City." The subjects chosen were: *Your City and Its Church, Your City and Its Government, Your City and Its Children, Your City and Its Crime, Your City and Social Work, Your Church and the City.* These lectures were given by carefully selected specialists, the last one being given by the minister himself.

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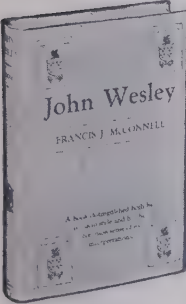
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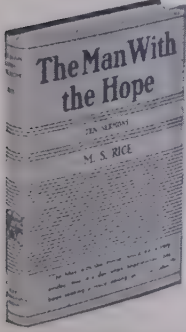
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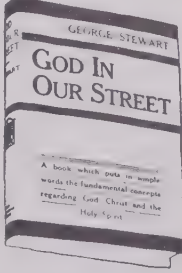
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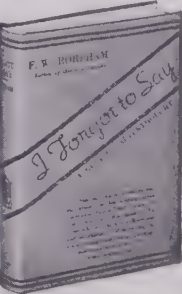
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## "CARELESSNESS DESTROYED THIS FOREST"

By JOHN L. COLE

Superintendent of the Plattsburg District

AN arresting sign, standing out among hundreds of charred stumps, strikes the eye in the Adirondack Forest Preserve. It is "Carelessness Destroyed This Forest."

As I drive up and down the eight hundred and fifty miles of roads that connect my 113 little churches, I see an increasing number of abandoned churches. Some of them have been converted into taverns and dine-and-dance houses. The enemy which "hath done this" and is doing it, is nothing more nor less than "carelessness." Thousands of thoughtless people, giving as little thought to the tiny house of God "by the side of the road" as they do to a "hot dog" sign, are a menace to the land just as dangerous as the roisterous, heedless merry-makers who throw their cigarette stubs in the pine needles or leave campfires smoldering in the woods.

Three kinds of carelessness are kindling fires of ruin among the town and country churches.

Lack of care for the financial backing of the church accounts for much of the destruction of country churches. The laymen and the ministers living by these little churches are their logical caretakers. But too often they wash their hands both of giving and of planning. No budgets, no pledges, no regular payments such as are made on the new car or the harrow. "We can't take a canvass"; "nobody will make pledges for the church"; "we tried it a couple of years ago and it didn't work"—these are the frequent alibis. Promises are made to pay for family upkeep, for town taxes, for the new silo, and installments on the new car are faithfully met; but there is no vision for the necessity of adequate "payments" on the institution that builds the manhood to make all these other things secure.

This drives the few devoted souls (usually the Ladies' Aid) into the toilsome and questionable ways of getting means to "keep up the church." These overworked women fall back on beggars' methods of raising money enough to pay the insurance and the pittance that goes to a discouraged pastor. The normal, healthy flow of Christian interest as a church is reversed, from the outward to the inward; from "how can we give the summer people something to sweeten and sanctify their vacation days?" to "how can we get something from them to make our burden lighter in the conduct of this church?"

One commodious farmhouse has hung out over the edge of the road a sign "Help-us-on-it Lodge." The plain enough implication is: "If we can get enough travelers to stop, we can pay for this farm." I have seen town and country churches that might just as well erect a signboard for the vacationists to read: "Please help us run it!" One church got so close to the doubtful methods that they left the meat out of the sandwiches which they were selling to "summer people." All such unspiritual methods of "supporting the work" are exhausting to the faithful, disintegrating to their moral sense. All of that is due to carelessness and indifference on the part of members who ought to maintain the "house of God" with the same system and thoroughness with which they conduct the other affairs of country life.

The church on the village square and even at the cross-roads is the victim of another kind of carelessness—overcrowding. There are too many of them. One does not need to be an expert in planting either churches or pines to know that a decent amount of soil and space and sunshine is

necessary if growth follows. "Too close" means inevitably "too weak" and "too spindling."

One of the most dilapidated-looking collection of houses in any hamlet I know, not over thirty houses in all, in one of my mountain villages, has representatives of Methodists, Free Baptists, and Jehovah's Witnesses! Rural districts need their own "Unifying Conferences."

A most insidious kind of carelessness which is bringing destruction to thousands of small churches is that of a lack of deep concern; grandmother called it "burden for souls." Dick Shepherd called it "impatience of a parson." The "decline and fall" of the country church is, again and again, that heart-breaking tale of "nobody cares." Back of every kind of inefficiency in minister and layman lies this attitude of irresponsibility and indifference.

There is urgent call for the holy passion that burned in the soul of the English rector who replied to his bishop's wire: "I am coming down to your parish for a quiet weekend"; "Dear Bishop: What this church needs is not a quiet weekend but an earthquake!" Lay and clerical leaders of the "rural billion" do "care" tremendously about the improvement and advance of the ministry of the church to its farms and villages and they, with the loyal ones in our countryside, can still do much toward saving these rural forests from "destruction."

## BOOKS RECEIVED FOR REVIEW

**More Sermons From Life**, By Clarence E. Macartney. Cokesbury Press, 1939; pp. 204; price, \$1.50. Eighteen sermons built around the living experiences of men and women who have come face to face with soul-straining temptations.

**The Fine Art of Public Worship**, By Andrew W. Blackwood. Cokesbury Press, 1939; pp. 247; price, \$2.00. A discussion of both the theory of public worship and its practical application in the services of the average pastor.

**Comrades Round the World**, By S. Franklin Mack. Friendship Press, 1939; pp. 165; price, cloth, \$1.00; paper, 60 cents. Designed to help young Americans become acquainted with Christians from other countries. The author traveled around the world to get his material.

**Faith in the Mysteries**, By Earl G. Hamlett. Cokesbury Press, 1939; pp. 141; price, \$1.00. Thirty-four, three-minute interpretations of life.

**A Quiver of Sunbeams**, By Alfred H. C. Morse. Cokesbury Press, 1939; pp. 183; price, \$1.50. Twenty-seven sermons on life problems.

**The Religion of the Healthy Mind**, By Charles T. Holman. Round Table Press, 1939; pp. 210; price, \$2.00. Designed to develop the balanced personality and the balanced life which comes through integrating God into all human relationships. Sixteen chapters under two general divisions: Factors that Menace Mental Health and How Christian Faith Promotes Mental Health.

**Values That Last**, By Clovis G. Chappell. Cokesbury Press, 1939; pp. 216; price, \$1.50. Sixteen stimulating sermons.

**A Book of Worship for Village Churches**, By Edward K. Ziegler. Agricultural Missions Foundation, 1939; pp. 130; price, 25 cents. A discussion of the function and materials of worship together with orders or worship and programs for Christian festivals, designed particularly for use in India but stimulating and helpful for all church leaders.

## Suffering, Human and Divine

By H. Wheeler Robinson

Dr. Robinson deals with all phases of the perplexing problem of suffering in a deeply spiritual manner and offers a helpful message of hope for every Christian reader. He shows how suffering may be transformed to strengthen character and win peace and happiness. \$2.00

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## The Flowering of Mysticism

By Rufus M. Jones

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## The Art of Conducting Public Worship

By Albert W. Palmer

Here Dr. Palmer discusses every phase of non-liturgical worship, offers concrete material for use in various kinds of services and includes check lists for objectively evaluating worship services. \$2.50

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## NEW MOTION PICTURES

A MOTION picture entitled "When Uncle Sam Builds Dams," describing situations and work at a number of different government projects, has recently been released by the Board of Home Missions and Church Extension; also a picture entitled "Mr. Layman Takes a Vacation" describing the visit of a Methodist layman to Puerto Rico. These pictures are on silent, 16 mm. film. They can be secured from Miss Ada V. Clouden, 1701 Arch Street, Philadelphia, Pa.; the Rev. H. G. Conger, 740 Rush Street, Chicago, Ill.; or Miss Mabel Holly, 125 Marchessault Street, Los Angeles, California.

## MEN AND MISSIONS

NOVEMBER 19 has been designated as Men and Missions Sunday by the Laymen's Missionary Movement, 19 South La Salle Street, Chicago, Illinois. It is expected that the Protestant churches of more than 1500 cities and towns in the United States will observe this occasion on a community-wide basis. A manual containing fresh material for sermons and missionary addresses is available and a copy will be forwarded to any address upon request, including postage.

## IDEAS OF PARENTS

THE Department of Education of Defiance College, under the leadership of Professor Lester S. Ivins, has recently completed a nation-wide survey of the attitudes of parents toward the most desirable lessons for public school children and toward the characteristics to be desired in a good teacher. All types of communities and all types of individuals were questioned. A striking result is the emphasis which parents put

upon the need for more religious, ethical, and moral training. Parents lamented the fact that so many teachers are employed who profess no religious belief and who accept no responsibility for assisting and maintaining a church of any denomination in the community. Parents desire that their pupils be taught the value of a good character, unselfishness, good manners, honesty, truthfulness, good sportsmanship, respect for the church, respect for other pupils, respect for authority, respect for proper kind of government officials, cooperation with others, and reasons why great men succeed. Among the characteristics desired in a teacher were good character, good health, good citizenship, respect for the less fortunate, respect for authority, belief in democracy, respect for the church, patience with retarded pupils, common sense, college training, industry and eagerness to advance. Some indicated that they believed that teachers should not be employed by school boards unless they are sympathetic to a Christian and a democratic way of life. As compared with a similar study made four years ago, this study revealed a growing demand for religious and moral education.

## NEEDS

THE Chinese Red Cross reports that thousands are dying because there are insufficient blankets, mattress covers, quilted mattress protectors, sheets, pillow cases, and men's pajamas to use for the injured. The American Bureau for Medical Aid to China with headquarters at 57 William Street, New York City, agrees to call for gifts for China from persons living in greater New York or its suburbs. Notification can be sent by post card. Persons living outside of this territory may send their donations parcel post collect.

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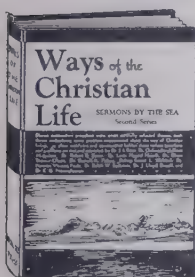
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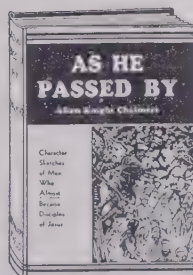
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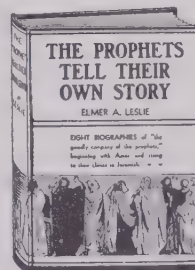
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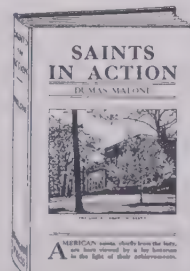


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## PROGRAMS

By LUKE W. HOVEY, Pastor  
at Candor, N. Y.

A PROGRAM is a very fine thing, a necessary thing if we are to accomplish very much. And yet I wonder if we do not often worship our programs. I suppose the Quakers are not very efficient in their informal meetings, waiting for the spirit to move someone to speak, and yet I am not sure but that frequently those who attend Quaker meetings get as much real benefit from them as those who attend meetings where every detail has been carefully arranged and where the program moves on in

a perfect schedule to the appointed end. A detailed program may ensure that everything will be fine and orderly and formal; and I am afraid it sometimes means that everything becomes quite lifeless and dead. I believe in orderly religious services, I never shout "Amen" in a service, although I rather like to have someone who is a little more emotional than I am do so, and I hope my worship program is never so formal and lifeless that it would be interrupted if someone should do so.

I like our Methodist Order of Service, which is really our worship program, although I have been experimenting this last year by leaving out certain parts which are largely repetition and find that no one seems to miss them. I have nothing against the Apostle's Creed. I hope, this year, to preach a series of sermons, as I have done in the past, about the facts emphasized in the Apostle's Creed. But I wonder if the average person who repeats the Creed for the five hundred and fifty-fifth consecutive time in as many services really thinks at all about what he is saying. And then the responsive readings. They are much better in the new hymnals than they were in the old. Do our people ordinarily get much benefit from them?

Most of us need a program of some kind to keep us on the job or we would fritter away too much of our time in reading the newspaper or playing with the children. We need a calling program. We know that there are certain calls which we ought to make some time, but it is so easy to put them off. I find that a determination to make a certain number of calls each week is a real help to me. A goal of at least twelve calls a week, an average of two a day, not considering Sunday, does not seem too many and yet it amounts to a larger number than many of our ministers now make. Some ministers announce a week or more in advance that on a certain day they will call on a certain street, but I prefer a general program of a certain number of calls to be made. Then I am free to go where I seem to be most needed when the time comes.

There is the matter of a definite program of preaching and other meetings, perhaps planned a year in advance. That may be an advantage for some preachers, I am sure it would be bondage for me. It would take a lot of the challenge out of preaching for me. I generally plan on Monday what I am going to preach a week from next Sunday, and perhaps if I am planning a series of sermons I will plan the whole series in advance. I have formed the habit of announcing in my bulletin the subjects I will use the following Sunday. If I plan much farther in advance, at least I keep my plans

to myself. People like to be surprised and not to have everything too cut and dried.

I think we all need goals. I agree with the challenge of our Church School Advance, that we should aim to make a ten per cent increase in attendance at our church schools this year. I think goals of that kind are fine and a real challenge when they are kept within reasonable possibilities of accomplishment. But when it comes to the details, I think each church should be expected to work them out as the work advances. Every program to be very successful must be worked out on the field and in the particular situation where it is to be used. Sometimes we ministers make very real mistakes by thinking that we can bring a detailed program which has worked very successfully on a former charge and put it down in a new charge and expect it to work. Almost surely it will not work. Every successful program needs to be built upon the ground and to fit the conditions. We local ministers need inspiration, we need suggestions, we need goals and helps of various kinds, but we do not need detailed programs which have all of the details worked out for us.

I was guilty as a young country minister of making various surveys. Of course, there are certain facts which we need to learn about our people and the families who are constituents of our churches. They are facts which the people will realize are our business and they will be glad to give them to us. I find that we can ask about the names of all of the members of the family and the ages of the children under fifteen and that we can check on the church relationships of each one. The church can use the information and needs the ages of the children to classify them for church school and other purposes. I do not see that it is any special business of ours as to the age of those who are past early adolescence. Why ask things which are none of our business and which may cause embarrassment and are likely to leave a feeling of antagonism? Use the common sense that God gave us and if he neglected to give us a good measure, we have no business in the ministry anyway. Do not try to gather facts in a survey which do not seem to the people to bear directly upon the church and its legitimate work.

Perhaps I should say a few words about the relation of the church to community programs. It is not the business of the church to try to control the whole life of the community and it is not the business of the minister to think he must be the leader of all community activities. The main business of the church is religion and it should specialize in that business. Of course, it does have certain community responsibilities. It should be interested in every worthy cause in the community, and it should show its interest and support without insisting upon monopolizing the leadership. There is a need for clean recreation in every community, perhaps a scout program is needed, an athletic program, and a dramatic program. There are certain legal problems of good government, such as a local option campaign. The church and its leadership are concerned with these things. But the church should not monopolize such things. If there is someone else or some other organization which will do these things adequately they should be encouraged. Perhaps the church will have to start some of these things and turn over the leadership when someone else is ready to do them satisfactorily. The church and the minister should be interested in the things that need to be done, but their main business is religion and the minister should quite largely stick to his business and use his leadership in seeing that other needs are provided as far as possible

outside the actual program of the church.

There is something vitally wrong with our Christianity if we are unable to cooperate in a friendly way with the other professing Christians of our community. And yet that is one of the most difficult problems in many communities. I think we should be Christian and do our part, even if we think the other church and its leaders are unchristian in some of the things which they do. The spirit of cooperation is worth considerable sacrifice. It is worth a lot to have the community in general convinced that our church is honestly interested in the general advance of the Kingdom of God in the whole community and not primarily interested in the number of new members and the amount of money it can get for its own organization. If we are too selfish in our program, the community will lose interest in us, and decide that there is something lacking in our Christianity.



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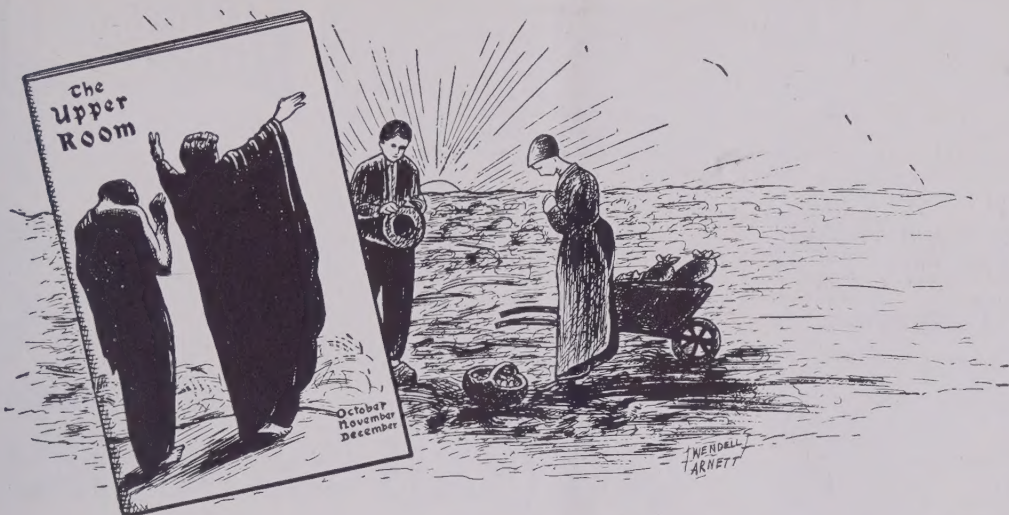
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## THE UNEMPLOYED CRITIC

By OLIVER M. KEVE  
Pastor at Parsons, Kansas

SOMEWHERE there is a critic out of work. He should be able to be of some service to me in correcting pulpit mannerisms. It must be that I need him, for I have observed the faulty technique of other men in the pulpit, and they seem blissfully unaware of their lack of perfection. So then who will tell me of my shortcomings? While awaiting the critic, I may mention the other fellows—good men and true—who may need to check on themselves.

First, there is the leg-crosser. If the preacher could be told how he appears slouched down in the pulpit with legs crossed, he might resolve that never again would he be caught in this grotesque posture. Few things so detract from the proper dignity of the pulpit.

Second, the pulpit conversationalist. Bob Burdette wrote of the almost unconquerable urge on the part of the guest preacher as he sits in the pulpit to make remarks to the minister at his side. Once a visiting brother had gone almost through the first part of the service without saying a word, and Burdette was about to give him a long mark for good conduct when the man leaned over and said, "Fine auditorium you have here." He simply could not resist. Sometimes, when two talkative ministers come together in the service, there is bedlam. We have seen them talk and laugh and apparently jest with each other, continuing through the singing. With such an example, how can a worshipful mood be induced on the part of the audience?

Third, the fusser. He is nervous about everything. He calls an usher to him, gives directions about ventilation, whispers directions to a choir director, gives check-up glances now and then at everybody in general. No audience can be restful in such an atmosphere.

Fourth, the joker. He comes into the choir room with a quiver full of jokes. The loud talk of the choir members is punctuated with laughter at the preacher's wisecracks. Once after the organist had started the prelude and the choir was ready to march in, the preacher whose pulpit I was to fill stopped the proceedings to tell a story "on" one of the choir members.

Do the seminaries have effective courses in pulpit ministration? I sometimes think I should like to be the teacher responsible for such a seminary course. However, I have a suspicion that I may need some instruction myself, so subtle are some of these habits in overtaking a man.

## VOLUNTEER

EXTENSIVE repairs and redecoration have transformed the first floor of Scott Italian Church and Center, in South Philadelphia, Pa. The pastor, C. F. Riggio, directed the work and was assisted by members of his church and interested persons in the community who volunteered their services. With this help and the expenditure of \$100 for materials, Mr. Riggio and his helpers made repairs that would have cost \$1,000 if paid labor had been employed. An electrician, uncle of one of the boys enrolled in the center's activities, volunteered his services at night and secured a reduction in electrical equipment which he

helped to install. Six fathers of children enrolled in the center painted, plastered, cleaned and assisted generally. Older boys enrolled in the daily vacation Bible school helped to remove seven coats of paint in one room and nine coats of paper in another from the walls of the seventy-four-year-old church. The chapel has been completely remodeled and a worshipful atmosphere has been created in a new arrangement of furniture and decorations. Repairs in other rooms have made possible a pleasant assembly room and several smaller rooms for class and club activities.

The repair work was introduced into the theme of a most successful vacation Bible school held during the summer and based on the theme, "Friends at Work." Each child contributed five cents to the chapel fund and several helped with the work. A survey was made of helpful and harmful influences in the immediate vicinity of the church and children visited several points of interest in the section, including the Methodist Hospital, where they conducted a

worship service in the chapel and presented oranges and books to the children's ward. Mrs. Riggio was in charge of the school.

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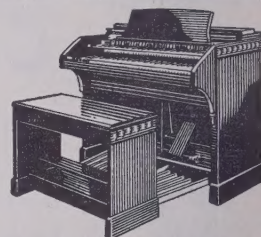
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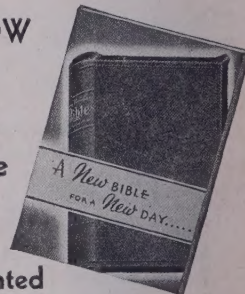
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